



آياتها ٢٨٦ ﴿٢﴾ سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ ٨٧ ﴿٤٠﴾ رُكُوعَاتُهَا ٤٠

Surah Al-Baqarah

In the name of Allah, the Most Gracious, the Most Merciful.

1. Alif Laam Meem

2. This is the Book, there is no doubt in it, a Guidance for the God-conscious.

3. Those who believe in the unseen, and establish the prayer, and spend out of what We have provided them.

4. And those who believe in what is revealed to you (O Muhammad SAWS!), and what was revealed before you, and in the Hereafter they firmly believe.

5. Those are on Guidance from their Lord, and it is those who are the successful ones.

بِسْمِ	اللّٰهِ	الرَّحْمٰنِ	الرَّحِيْمِ	○
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.	
اَلَمْ	ذٰلِكَ	اَلْكِتٰبُ	لَا رَيْبَ	فِيْهِ
Alif Laam Meem	1	That	no (is) the book	doubt in it,
هُدًى	لِّلْمُتَّقِيْنَ	○	الَّذِيْنَ	يُؤْمِنُوْنَ
a Guidance	for the God-conscious.	2	Those who	believe
بِالْغَيْبِ	وَيُقِيْمُوْنَ	الصَّلٰوةَ	وَمِمَّا	
in the unseen,	and establish	the prayer,	and out of what	
رَزَقْنٰهُمْ	يُنْفِقُوْنَ	○	وَالَّذِيْنَ	
We have provided them	they spend.	3	And those who	
يُؤْمِنُوْنَ	بِمَا	اُنْزِلَ	اِلَيْكَ	وَمَا
believe	in what	(is) sent down	to you	and what
مِّنْ قَبْلِكَ	وَبِالْاٰخِرَةِ	هُمَّ	يُوقِنُوْنَ	○
before you	and in the Hereafter	they	firmly believe.	4
اُولٰٓئِكَ	عَلٰى	هُدًى	مِّنْ	رَّبِّهِمْ
Those	(are) on	Guidance	from	their Lord,
وَاُولٰٓئِكَ	هُمُ	الْمُفْلِحُوْنَ	○	
and those -	they	(are) the successful ones.	5	

الم-١

معارف القرآن

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ٦ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ٧ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٨ يُخَدِّعُونَ اللَّهَ وَلِلَّذِينَ آمَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ٩ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ١٠ بِمَا كَانُوا يَكْذِبُونَ ١١ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ١٢ إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ١٣ وَإِذَا قِيلَ لَهُمْ آمِنُوا قَالُوا آمَنَّا وَلَكِنْ لَا يَعْلَمُونَ ١٤						
or	whether you warn them	to them	(it) is same	disbelieve[d],	those who	Indeed,
on	Allah has set a seal	6	they believe.	not	you warn them,	not
And for them	(is) a veil.	their vision	and on	their hearing,	and on	their hearts
say,	(are some) who	the people	And of	7	great.	(is) a punishment
(are) believers (at all).	they	but not	[the] Last,	and in the Day	in Allah	"We believed
they deceive	and not	believe[d],	and those who	They seek to deceive Allah	8	
their hearts	In	9	they realize (it).	and not	themselves,	except
(is) a punishment	and for them	(in) disease;	so Allah increased them	(is) a disease,		
to them,	it is said	And when	10	[they] lie.	they used to	because
(are) reformers."	we	"Only	they say,	the earth,"	in	spread corruption
(Do) not						
(are) the ones who spread corruption,	themselves	indeed they	Beware,	11		
"Believe	to them,	it is said	And when	12	they realize (it).	not
[and] but						
the fools?"	believed	as	"Should we believe	they say,	the people,"	believed
as						
13	they know.	not	[and] but	(are) the fools	themselves	certainly they
Beware,						
But when	"We believe [d]."	they say,	believe[d],	those who	they meet	And when

6. Indeed, those who disbelieve, it is same to them whether you warn them or do not warn them, they will not believe.

7. Allah has set a seal on their hearts and on their hearing, and on their vision is a veil. And for them is a great punishment.

8. And among the people there are some who say, "We believe in Allah and in the Last Day," but they are not believers (at all).

9. They seek to deceive Allah and those who believe, but they do not deceive except themselves and they do not realize it.

10. In their hearts is a disease, so Allah has increased their disease, and for them is a painful punishment because they used to lie.

11. And when it is said to them, "Do not spread corruption on the earth," they say, "We are only reformers."

12. Indeed, they are the ones who spread corruption, but they do not realize it.

13. And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the fools have believed?" Indeed, they themselves are the fools, but they do not know.

14. And when they meet those who believe, they say, "We believe." But when

they are alone with their evil ones, they say, "Indeed, we are with you, we are only mocking."

15. Allah mocks at them, and prolongs them in their transgression (while) they wander blindly.

16. Those are the ones who have bought astraying (in exchange) for guidance. So their commerce did not profit them, nor were they guided.

17. Their example is like the example of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness, so they do not see.

18. Deaf, dumb, and blind - so they will not return (to the right path).

19. Or like a rainstorm from the sky in which is darkness, thunder, and lightning. They put their fingers in their ears to keep out the stunning thunderclaps in fear of death. And Allah encompasses the disbelievers.

20. The lightning almost snatches away their sight. Whenever it flashes for them, they walk therein, and when darkness covers them, they stand (still). And if Allah had willed, He would certainly have taken away their hearing and their sight. Indeed, Allah has power over everything.

21. O mankind! Worship your Lord, the **One Who** created you and those before you,

خَلَوْا إِلَىٰ شَيْطَانِهِمْ ۖ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ	we	only	(are) with you,	"Indeed, we	they say,	their evil ones,	with	they are alone
مُسْتَهْزِءُونَ ۚ ۞ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي	in	and prolongs them	at them,	mocks	Allah	14	(are) mockers."	
طُغْيَانِهِمْ يَعْمَهُونَ ۚ ۞ أُولَٰئِكَ الَّذِينَ اشْتَرُوا	bought	(are) the ones who	Those	15	they wander blindly.	their transgression,		
الضَّلَالَةَ بِأَهْدَىٰ فَمَا رَبَّحَتْ تِجَارَتُهُمْ وَمَا كَانُوا	were they	and not	their commerce	profited	So not	for [the] guidance.	[the] astraying	
مُهْتَدِينَ ۚ ۞ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ	kindled	(of) the one who	(is) like (the) example	Their example	16	guided-ones.		
نَارًا ۖ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ	their light	Allah took away	his surroundings,	it lighted	then, when	a fire,		
وَتَرَكَهُمْ فِي ظُلُمٍ ۖ لَّا يَبْصُرُونَ ۚ ۞ صُمٌّ بُكْمٌ عُمْىٰ	blind,	dumb,	Deaf,	17	(so) they (do) not see.	darkness[es],	in	and left them
فَهُمْ لَا يَرْجِعُونَ ۚ ۞ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ	in it (are)	the sky	from	like a rainstorm	Or	18	[they] will not return.	so they
ظُلُمٍ ۖ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصَابِعَهُمْ فِيٓ أُذُنِهِمْ مِّن	from	their ears	in	their fingers	They put	and lightning.	and thunder,	darkness[es],
الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ	(is) [the One Who]	encompasses	And Allah	[the] death.	(in) fear (of)	the thunderclaps		
بِالْكَافِرِينَ ۚ ۞ يَّكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ كُلَّمَا	Whenever	their sight.	snatches away	the lightning	Almost	19	the disbelievers.	
أَضَاءَ لَهُمْ مَّشَوْا فِيهِ ۚ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ	they stand (still).	on them	it darkens	and when	in it,	they walk	for them	it flashes
وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ	and their sight.	their hearing,	He would certainly have taken away	Allah had willed,	And if			
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ ۞ يَا أَيُّهَا النَّاسُ	O mankind!	20	All-Powerful.	thing	every	(is) on	Allah	Indeed,
اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ	before you,	and those [who]	created you	the One Who	your Lord,	worship		

لَعَلَّكُمْ	تَتَّقُونَ	الَّذِي	جَعَلَ	لَكُمْ
for you	made	The One Who	21	become righteous.
الْأَرْضَ	فِرَاشًا	وَالسَّمَاءَ	بِنَاءً	وَأَنْزَلَ
the sky	from	and sent down	a canopy,	and the sky
مَاءً	فَأَخْرَجَ	بِهِ	مِنَ الشَّجَرِ	رِزْقًا
for you.	(as) provision	the fruits	[of]	therewith
فَلَا	تَجْعَلُوا	لِلَّهِ	أَنْدَادًا	وَأَنْتُمْ
And if	22	[you] know.	while you	rivals
كُنْتُمْ	فِي رَيْبٍ	مِمَّا	نَزَّلْنَا	عَلَى عَبْدِنَا
then produce	Our slave,	to	We have revealed	about what
بِسُورَةٍ	مِّن مِّثْلِهِ	وَادْعُوا	شُهَدَاءَكُمْ	مِّن دُونِ
Allah	other than	your witnesses	and call	like it
إِنْ	كُنْتُمْ	صَادِقِينَ	فَإِنْ	لَّمْ تَفْعَلُوا
will you do,	and never	you do,	not	But if
فَاتَّقُوا	النَّارَ	الَّتِي	وَقُودُهَا	النَّاسُ
prepared	and [the] stones,	(is) [the] men	[its] fuel	whose
لِلْكَافِرِينَ	وَبَشِّرِ	الَّذِينَ	آمَنُوا	وَعَمِلُوا
and do	believe,	(to) those who	And give good news	24
الصَّالِحَاتِ	أَنَّ لَهُمْ	جَنَّاتٍ	تَجْرِي مِنْ	تَحْتِهَا
under them	[from]	flow	(will be) Gardens,	for them
الْأَنْهَارُ	كُلَّمَا	رُزِقُوا	مِنْهَا	مِنْ شَرَةٍ
(as) provision,	fruit	of	therefrom	they are provided
قَالُوا	هَذَا	الَّذِي	رُزِقْنَا	مِنْ قَبْلُ
before."	we were provided	the one which	"This (is)	they (will) say,
وَأُتُوا بِهِ	مُتَشَابِهًا	وَلَهُمْ	فِيهَا	أَزْوَاجٌ
spouses	therein	And for them	(things) in resemblance;	And they will be given
مُطَهَّرَةً	وَهُمْ	فِيهَا	خَالِدُونَ	إِنَّ اللَّهَ
Indeed, Allah	25	(will) abide forever.	therein	and they
لَا يَسْتَحْيِ	أَنْ يَضْرِبَ	مَثَلًا	مَا	بَعُوضَةً
(of) a mosquito	(like) even	an example	to set forth	(is) not ashamed

so that you may become righteous.

22. (He) Who has made the earth a resting place for you, and the sky a canopy, and sent down rain from the sky, and brought forth therewith fruits as provision for you. So do not set up rivals to Allah while you know (the truth).

23. And if you are in doubt about what We have revealed to Our slave (Muhammad SAW), then produce a chapter like it, and call your witnesses other than Allah, if you are truthful.

24. But if you do not do (it), and you will never be able to do (it), then fear the Fire whose fuel is men and stones, prepared for the disbelievers.

25. And give good news (O Muhammad SAW!) to those who believe and do righteous deeds that for them will be Gardens under which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And they will be given things in resemblance; and they will have therein purified spouses, and they will abide therein forever.

26. Indeed, Allah is not ashamed to set forth an example even of a mosquito

or anything above it (bigger or smaller). Then as for those who believe, they know that it is the truth from their Lord. But those who disbelieve say, "What did Allah intend by such an example?" **He** lets go astray many by it and guides many by it. And **He** does not let go astray by it except the defiantly disobedient.

27. Those who break the Covenant of Allah after its ratification, and cut what Allah has ordered to be joined, and spread corruption on the earth. It is those who are the losers.

28. How can you disbelieve in Allah? When you were dead (lifeless), and **He** gave you life. Then **He** will cause you to die, then (again) **He** will bring you (back) to life, and then to **Him** you will be returned.

29. **He** is the **One Who** created for you all that is in the earth. Moreover, **He** turned to the heaven and fashioned them seven heavens. And **He** is the All-Knower of everything.

30. And when your Lord said to the angels, "Indeed, I am going to place a vicegerent on the earth." They said, "Will **You** place therein one who will spread corruption and shed blood, while we glorify **You** with **Your** praises

فَمَا	فَوَقَّهَا	فَأَمَّا	الَّذِينَ	آمَنُوا	فَيَعْلَمُونَ	
[thus] they will know	believed,	those who	Then as for	above it.	and (even) something	
أَنَّهُ	الْحَقُّ	مِنْ رَبِّهِمْ	وَأَمَّا	الَّذِينَ	كَفَرُوا	
disbelieved	those who	And as for	their Lord.	from	(is) the truth	that it
فَيَقُولُونَ	مَاذَا	أَرَادَ اللَّهُ	بِهَذَا	مَثَلًا	يُضِلُّ بِهِ	
by it	He lets go astray	example?	by this	(did) Allah intend	what	[thus] they will say
كَثِيرًا	وَيَهْدِي بِهِ	كَثِيرًا	وَمَا	يُضِلُّ بِهِ		
by it	He lets go astray	And not	many.	by it	and He guides	many
إِلَّا	الْفَاسِقِينَ	لَا	الَّذِينَ	يَقْضُونَ	عَهْدَ اللَّهِ	
(the) Covenant of Allah	break	Those who	26	the defiantly disobedient.	except	
مِنْ بَعْدِ	مِيثَاقِهِ	وَيَقْطَعُونَ	مَا	أَمَرَ اللَّهُ	بِهِ	أَنْ يُوصَلَ
to be joined	it	Allah has ordered	what	and [they] cut	its ratification,	after
وَيُفْسِدُونَ	فِي الْأَرْضِ	أُولَئِكَ	هُمْ	الْخَسِرُونَ		
(are) the losers.	they	Those,	in the earth.	and [they] spread corruption		
كَيْفَ	تَكْفُرُونَ	بِاللَّهِ	وَكُنْتُمْ	أَمْوَاتًا		
dead	While you were	in Allah?	(can) you disbelieve	How	27	
فَأَحْيَاكُمْ	ثُمَّ	يُيَيِّتُكُمْ	ثُمَّ	يُحْيِيكُمْ	ثُمَّ	
then	He will give you life,	then	He will cause you to die,	then	then He gave you life;	
إِلَيْهِ	تَرْجَعُونَ	هُوَ	الَّذِي	خَلَقَ	لَكُمْ	مَا
what	for you	created	(is) the One Who	He	28	you will be returned. to Him
فِي الْأَرْضِ	جَمِيعًا	ثُمَّ	اسْتَوَى	إِلَى السَّمَاءِ	فَسَوَّاهُنَّ	
and fashioned them	the heaven	to	He turned	Moreover	all.	(is) in the earth,
سَبْعَ	سَوَاتٍ	وَهُوَ	بِكُلِّ شَيْءٍ	عَلِيمٌ	وَإِذْ	
And when	29	(is) All-Knowing.	thing	of every	And He	heavens. seven
قَالَ	رَبُّكَ	لِلْمَلَائِكَةِ	إِنِّي	جَاعِلٌ	فِي الْأَرْضِ	
the earth	in	going to place	"Indeed, I (am)	to the angels,	your Lord	said
خَلِيفَةً	قَالُوا	أَتَجْعَلُ فِيهَا	مَنْ	يُفْسِدُ	فِيهَا	
in it	will spread corruption	(one) who	in it	"Will You place	they said,	a vicegerent,
وَيَسْفِكُ	الدِّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ		
with Your praises	[we] glorify (You)	while we,	[the] blood[s],	and will shed		

وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ						
you (do) not know."	what	[I] know	"Indeed, I	He said,	[to] You."	and we sanctify
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ						
He displayed them	Then	all of them.	the names -	Adam	And He taught	30
عَلَى الْمَلَائِكَةِ ۖ فَقَالَ الْإِنُّونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ						
if	(of) these,	of (the) names	"Inform Me	then He said,	the angels,	to
كُنْتُمْ صَادِقِينَ ۖ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا						
(is) for us	No knowledge	"Glory be to You!	They said,	31	truthful."	you are
إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ						
(are) the All-Knowing,	You	Indeed You!	You have taught us.	what	except	
الْحَكِيمُ ۖ قَالَ يَادُمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا						
And when	of their names."	Inform them	"O Adam!	He said,	32	the All-Wise.
أَنْبَأَهُمْ بِأَسْمَائِهِمْ ۖ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي						
Indeed, I	to you,	I say	"Did not	He said,	of their names,	he had informed them
أَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ ۖ وَأَعْلَمُ مَا تُبْدُونَ						
you reveal	what	and I know	and the earth,	(of) the heavens	(the) unseen	[I] know
وَمَا كُنْتُمْ تَكْتُمُونَ ۖ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ						
to the angels,	We said	And when	33	conceal."	you [were]	and what
اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى						
He refused	Ibless.	except	[so] they prostrated	to Adam,"	"Prostrate	
وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ۖ وَقُلْنَا						
And We said,	34	the disbelievers.	of	and became	and was arrogant	
يَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا						
from it	and [you both] eat	(in) Paradise,	and your spouse	you	Dwell	"O Adam!
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ						
this	But do not [you two] approach	you [both] wish.	(from) wherever	freely		
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ۖ فَأَزَلَّهُمَا						
Then made [both of] them slip	35	the wrongdoers."	of	lest you [both] be	[the] tree,	
الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا						
from what	and he got [both of] them out	from it,		the Shaitaan		

and sanctify **You**?" **He** said, "Indeed, **I** know that which you do not know."

31. And **He** taught Adam all the names. Then **He** displayed them to the angels and said, "Inform **Me** the names of these, if you are truthful."

32. They said, "Glory be to **You**! We have no knowledge except what **You** have taught us. Indeed, it is **You** who are the All-Knowing, the All-Wise."

33. **He** said, "O Adam! Inform them of their names." And when he had informed them of their names, **He** said, "Did **I** not tell you that **I** know the unseen of the heavens and the earth? And **I** know what you reveal and what you conceal."

34. And when **We** said to the angels, "Prostrate to Adam," they prostrated, except **Iblees**. He refused and was arrogant and became of the disbelievers.

35. And **We** said, "O Adam! Dwell you and your wife in Paradise, and eat freely from wherever you wish, but do not approach this tree, lest you be among the wrongdoers."

36. Then Shaitaan made them slip out of it and got them out from that

in which they were. And **We** said, “Go down, as enemies to one another; and on the earth will be your dwelling place and a provision for a period.”

37. Then Adam received (some) words from his Lord, and **He** turned towards him (in mercy). Indeed, it is **He Who** is Oft-returning (to mercy), the Most Merciful.

38. **We** said, “Go down from it, all of you. And when there comes to you Guidance from **Me**, then whoever follows **My** Guidance, they will have no fear, nor will they grieve.

39. And those who disbelieve and deny **Our** Signs, they are the companions of the Fire; ^ع they will abide in it forever.”

40. O Children of Israel! Remember **My** favor which **I** bestowed upon you, and fulfill **My** Covenant (upon you), **I** will fulfill your covenant (from **Me**), and fear **Me** and **Me** alone.

41. And believe in what **I** have sent down confirming that which is (already) with you, and be not the first to disbelieve in it. And do not exchange **My** Signs for a small price, and fear **Me** and **Me** Alone.

42. And do not mix the truth with falsehood or conceal the truth while you know (it).

43. And establish the prayer and give *zakah* and bow down with those who bow down.

44. Do you order

كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ	to others	some of you	“Go down (all of you),	And We said,	in [it].	they [both] were
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ	for	and a provision	(is) a dwelling place	the earth	in	and for you (as) enemy;
حِينَ ۖ فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ	So (his Lord) turned	words,	his Lord	from	Then Adam received	36 a period.”
عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ	37	the Most Merciful.	(is) the Oft-returning (to mercy),	He	Indeed He!	towards him.
قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى	Guidance,	from Me	comes to you	and when,	all (of you),	from it “Go down We said,
فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ	they	and not	(will be) on them	fear	[then] no	My Guidance, follows then whoever
يَحْزَنُونَ ۚ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ	those	Our Signs,	and deny	who disbelieve[d]	And those	38 will grieve.
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۚ يٰبَنِي ۖ	O Children	39	(will) abide forever.”	in it	they	(of) the Fire; (are the) companions
إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي	My Covenant	and fulfill,	upon you	I bestowed	which	My Favor Remember (of) Israel!
أَوْفِ بِعَهْدِكُمْ ۖ وَإِيَّايَ فَارْهَبُونِ ۚ وَأَمِنُوا بِمَا	in what	And believe	40	fear [Me].	and Me Alone	your covenant I will fulfill
أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ	(the) first	be	and (do) not	(is) with you,	that which	confirming I have sent down
كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَإِيَّايَ	and Me Alone	small,	a price	My Signs (for)	exchange	And (do) not of it. disbeliever
فَاتَّقُونِ ۚ وَلَا تَلْسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا	and conceal	with [the] falsehood	the Truth	mix	And (do) not	41 fear [Me].
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا	and give	the prayer	And establish	42	[you] know.	while you the Truth
الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۚ أَتَأْمُرُونَ	Do you order	43	those who bow down.	with	and bow down	zakah

النَّاسِ	بِالَّذِي	وَتَنْسَوْنَ	أَنْفُسَكُمْ	وَأَنْتُمْ	تَتْلُونَ
[the] people	[the] righteousness	and you forget	yourselves,	while you	[you] recite
الْكِتَابِ	أَفَلَا	تَعْقِلُونَ	وَاسْتَعِينُوا	بِالصَّبْرِ	
the Book?	Then, will not	you use reason?	44	And seek help	through patience
وَالصَّلَاةِ	وَأِنَّهَا	لَكَبِيرَةٌ	إِلَّا عَلَى الْخَاشِعِينَ		
and the prayer;	and indeed, it	(is) surely difficult	on except	the humble ones,	45
الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ	وَأَنَّهُمْ	إِلَيْهِ لَرَجْعُونَ			
Those who	believe	that they	will meet	their Lord	and that they
يَبْنِي	إِسْرَءِيلَ	أَذْكُرُوا	نِعْمَتِي	الَّتِي أَنْعَمْتُ عَلَيْكُمْ	
O Children	O Children	46	My Favor	which	I bestowed
وَأَنِّي	فَضَّلْتُكُمْ	عَلَى الْعَالَمِينَ	وَآتَقُوا يَوْمًا	لَا	
and that I	[I] preferred	you	over	the worlds.	47
تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا	وَلَا	يُقْبَلُ مِنْهَا			
any soul	avail	(another) soul	anything,	and not	will be accepted
شَفَاعَةٌ	وَلَا	يُؤْخَذُ مِنْهَا	عَدْلٌ	وَلَا	هُمْ
any intercession,	and not	will be taken	from it	a compensation,	they
يُنْصَرُونَ	وَإِذْ	نَجَّيْنَكُمْ	مِّنْ آلِ فِرْعَوْنَ		
48	And when	We saved you	from	(the) people of Firaun	will be helped.
يَسْؤُمُونَكُمْ	سُوءَ الْعَذَابِ	يُذَبِّحُونَ	أَبْنَاءَكُمْ	وَيَسْتَحْيُونَ	
(who were) afflicting you (with)	horrible	slaughtering	your sons	and letting live	
نِسَاءَكُمْ	وَفِي ذَلِكُمْ	بَلَاءٌ	مِّنْ رَبِّكُمْ	عَظِيمٌ	
And in	your women.	that	(was) a trial	from	your Lord
وَإِذْ	فَرَقْنَا	بَيْنَكُمْ	الْبَحْرَ	فَأَنْجَيْنَاكُمْ	وَأَغْرَقْنَا
We parted	for you	We	the sea,	then We saved you,	and We drowned
آلِ فِرْعَوْنَ	وَأَنْتُمْ	تَنْظُرُونَ	وَإِذْ	وَعَدْنَا	
(the) people of Firaun	while you	(were) looking.	50	And when	We appointed
مُوسَى	أَرْبَعِينَ	لَيْلَةً	ثُمَّ	اتَّخَذْتُمُ	الْعِجْلَ
(for) Musa	forty	nights.	Then	you took	the calf
ظَالِمُونَ	ثُمَّ	عَفَوْنَا	عَنْكُمْ	مِّنْ بَعْدِ ذَلِكَ	
(were) wrongdoers.	51	Then	We forgave	you	that,

people to be righteous and you forget (to practice it) yourselves, while you recite the Book? Then will you not use reason (intellect)?

45. And seek help through patience and prayer; and indeed, it is difficult except for the humble ones,

46. (They are those) who believe that they will meet their Lord and that they will return to Him.

47. O Children of Israel! Remember My Favor which I bestowed upon you, and that I preferred you over the worlds.

48. And fear a day when no soul will avail another in the least, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be helped.

49. And (recall) when We saved you from the people of Firaun, who were afflicting you with a horrible torment, slaughtering your sons and letting your women live. And in that was a great trial from your Lord.

50. And (recall) when We parted the sea for you and saved you and drowned the people of Firaun while you were looking on.

51. And (recall) when We made an appointment with Musa for forty nights. Then you took the calf (for worship) after him (i.e., his departure) and you were wrongdoers.

52. Then, even after that, We forgave you

so that you may be grateful.

53. And (recall) when **We** gave Musa the Book (Taurat) and the Criterion (of right and wrong) that perhaps you would be guided.

54. And (recall) when Musa said to his people, "O my people! Indeed you have wronged yourselves by taking the calf (for worship). So turn in repentance to your Creator and kill yourselves. That is best for you in the sight of your Creator." Then **He** accepted your repentance. Indeed, **He** is the Oft-returning (to mercy), the Most Merciful.

55. And when you said, "O Musa! We will never believe you until we see Allah manifestly," so the thunderbolt seized you while you were looking on.

56. Then **We** revived you after your death, so that you might be grateful.

57. And **We** shaded you with clouds and sent down to you *manna* and quails. Eat from the good things, which **We** have provided you. And they did not wrong **Us**, but they were doing wrong to themselves.

58. And when **We** said, "Enter this town and eat abundantly from wherever you wish, and enter the gate bowing humbly and say, 'Repentance,' **We** will forgive your sins for you. And **We** will increase

لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ						
the Book	Musa	We gave	And when	52	(be) grateful.	so that you may
وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ						
said	And when	53	(would be) guided.	perhaps you	and the Criterion,	
مُوسَى لِقَوْمِهِ يُقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ						
yourselves	[you] have wronged	Indeed, you	"O my people!	to his people,	Musa	
بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا						
and kill	your Creator,	to	So turn in repentance	the calf.	by your taking	
أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ						
Then He turned	your Creator."	with	for you	(is) better	That	yourselves.
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾						
54	the Most Merciful.	(is) the Oft-returning,	He	Indeed He !	towards you.	
وَإِذْ قُلْتُمْ يُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ						
we see	until	(will) we believe you	Never	"O Musa!	you said,	And when
اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾						
55	(were) looking.	while you	the thunderbolt	So seized you	manifestly."	Allah
ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ						
(be) grateful.	so that you may	your death,	after	We revived you	Then	
﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمْ						
to you	and We sent down	(with) [the] clouds	[over] you	And We shaded	56	
الْبَنِّ وَالسَّلَوىٰ كُلُوا مِنْ طَيِّبَاتِ مَا						
that	(the) good things	from	"Eat	and [the] quails,	[the] manna	
رَزَقْنَكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ						
(to) themselves	they were	but	they wronged Us ,	And not	We have provided you."	
يَظْلِمُونَ ﴿٥٧﴾ وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا						
then eat	town,	this	"Enter	We said,	And when	57
doing wrong.						
مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا						
prostrating.	the gate	and enter	abundantly,	you wish[ed]	wherever	from [it]
وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ						
And We will increase	your sins.	for you	We will forgive	"Repentance,	And say,	

الْمُحْسِنِينَ	٥٨	فَبَدَّلَ	الَّذِينَ ظَلَمُوا	قَوْلًا
the good-doers (in reward)."	58	But changed	those who	wronged (the) word
غَيْرَ الَّذِي قِيلَ لَهُمْ	فَأَنزَلْنَا	عَلَى الَّذِينَ		
other (than)	was said	to them;	so We sent down	upon those who
ظَلَمُوا	رَاجِزًا	مِّنَ السَّمَاءِ	بِهَا	كَانُوا
wronged,	a punishment	from	the sky	because they were defiantly disobeying.
وَإِذَا	سُتْسِقَىٰ مُوسَىٰ	لِقَوْمِهِ	فَقُلْنَا	أَضْرِبْ
59	And when	Musa asked (for) water	for his people,	[so] We said, "Strike
بِعَصَاكَ	الْحَجَرِ	فَانْفَجَرَتْ	مِنْهُ	اثْنَتَا عَشْرَةَ
with your staff	the stone."	Then gushed forth	from it	twelve springs.
قَدْ عَلِمَ	كُلُّ	أُنَاسٍ	مَّشْرَبَهُمْ	كُلُّوا
Knew	all	(the) people	their drinking place.	"Eat and drink
مِنْ رَّادِقِ	اللَّهِ	وَلَا	تَعْتَوْا	فِي الْأَرْضِ
from	(the) provision (of)	Allah,	and (do) not	act wickedly in the earth
مُفْسِدِينَ	٦٠	وَإِذْ	قُلْتُمْ	يُوسَىٰ
spreading corruption."	60	And when	you said,	"O Musa! Never (will)
نُصِيرَ	عَلَى طَعَامٍ	وَاحِدٍ	فَادْعُ	لَنَا
we endure	[on] food	(of) one (kind),	so pray	(to) your Lord for us
لَنَا	مِمَّا تُنْبِتُ	الْأَرْضُ	مِنْ	بَقْلِهَا
for us	grows	out of what	of	its herbs, [and] its cucumbers,
وَقَوْمَهَا	وَعَدَسَهَا	وَبَصْلَهَا	قَالَ	أَتَسْتَبْدِلُونَ
[and] its garlic,	[and] its lentils,	and its onions."	He said,	"Would you exchange
الَّذِي هُوَ	أَدْنَىٰ	بِالَّذِي هُوَ	خَيْرٌ	إِهْبِطُوا
that which	[it] (is) inferior	for that which	[it] (is) better?	Go down (to) a city,
فَإِنَّ	لَكُمْ	مَا	سَأَلْتُمْ	وَضُرِبَتْ
so indeed	for you	(is) what	you have asked (for)."	And were struck on them
الذَّلَّةُ	وَالْمُسْكِنَّةُ	وَبَاءُ	بِغَضَبِ	مِّنَ اللَّهِ
the humiliation	and the misery	and they drew on themselves	wrath	Allah of
ذَلِكَ	بِأَنَّهُمْ	كَانُوا	يَكْفُرُونَ	بِآيَاتِ
That (was)	because they	used to	disbelieve	in (the) Signs (of) Allah

the good-doers (in reward)."

59. But those who wronged changed the words from that which had been said to them for another; so We sent down upon the wrongdoers a punishment from the sky because they were defiantly disobeying.

60. And when Musa asked for water for his people, We said, "Strike the stone with your staff." Then twelve springs gushed forth from it. All the people (of the twelve tribes) knew their drinking place. "Eat and drink from the provision of Allah, and do not act wickedly on the earth spreading corruption."

61. And when you said, "O Musa! We can never endure one (kind of) food. So pray to your Lord to bring forth for us out of what the earth grows, its herbs, its cucumbers, its garlic, its lentils, and its onions." He said, "Would you exchange that which is better for that which is inferior? Go down to (any) city and indeed you will have what you have asked for." And humiliation and misery were struck upon them and they drew on themselves the wrath of Allah. That was because they used to disbelieve in the Signs of Allah

and kill the Prophets without any right. That was because they disobeyed and they were transgressing.

62. Indeed, those who believed, and those who became Jews, and the Christians, and the Sabians - who believed in Allah and the Last Day and did righteous deeds, will have their reward with their Lord; they will have no fear, nor will they grieve.

63. And when We took your covenant, and We raised above you the mount (saying), "Hold firmly that which We have given you, and remember what is in it, perhaps you would become righteous."

64. Then even after that you turned away. Had it not been for the Grace and Mercy of Allah upon you, surely you would have been among the losers.

65. And indeed, you knew those amongst you who transgressed in the matter of the Sabbath. So We said to them, "Be apes, despised."

66. And We made it a deterrent punishment for those who were present and those who succeeded them and an admonition for those who fear Allah.

67. And when Musa said to his people, "Indeed, Allah commands you to slaughter a cow," they said, "Do you take us in ridicule?" He said,

وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ٦١	and kill the Prophets without (any) the Prophets and kill
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢	believed those who Indeed, 61 transgressing. and they were they disobeyed
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ٦٣	believed who and the Sabians - and the Christians became Jews and those who
ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ٦٤	(is) their reward so for them righteous deeds, and did [the] Last and the Day in Allah
وَالَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِرِينَ ٦٥	62 will grieve. they and not on them fear and no their Lord with
بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ٦٦	"Hold the mount, over you and We raised your covenant We took And when
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَسْرِحُوا بِمَا فِي سُلُوبِكُمْ وَقَالَ يٰٓأَسْفَىٰ بَطْنُ يَمْعَانَ إِنَّهُمُ امْتَضَوْا أَجَلَ اللَّهِ لَمَّا كَانُوا فِي يَمْعَانَ قَالُوا لَا يَنْفَعُنَا آلَ هَارُونَ وَآلَ لَٰوِيْنَ إِنَّا كُنَّا بِمَا نَعْمَدُ كَافِرِينَ ٦٧	perhaps you (is) in it, what and remember with strength, We have given you what
وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ٦٨	تَتَّقُونَ ٦٣ ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ٦٤
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٩	after you turned away Then 63 (would become) righteous."
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٧٠	and His Mercy, upon you (for the) Grace of Allah So if not that.
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٧١	you knew And indeed, 64 the losers. of surely you would have been
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٧٢	الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ٦٤
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٧٣	to them, So We said in the (matter of) Sabbath. among you transgressed those who
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٧٤	كُونُوا قِرَدَةً خَاسِرِينَ ٦٥
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٧٥	for those a deterrent punishment So We made it 65 despised." apes, "Be
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٧٦	بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ٦٦
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٧٧	for those who fear (Allah). and an admonition and those after them (in) front of them
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٧٨	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَسْرِحُوا بِمَا فِي سُلُوبِكُمْ وَقَالَ يٰٓأَسْفَىٰ بَطْنُ يَمْعَانَ إِنَّهُمُ امْتَضَوْا أَجَلَ اللَّهِ لَمَّا كَانُوا فِي يَمْعَانَ قَالُوا لَا يَنْفَعُنَا آلَ هَارُونَ وَآلَ لَٰوِيْنَ إِنَّا كُنَّا بِمَا نَعْمَدُ كَافِرِينَ ٦٧
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٧٩	commands you "Indeed, Allah to his people, Musa said And when 66
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٨٠	أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَسْرِحُوا بِمَا فِي سُلُوبِكُمْ وَقَالَ يٰٓأَسْفَىٰ بَطْنُ يَمْعَانَ إِنَّهُمُ امْتَضَوْا أَجَلَ اللَّهِ لَمَّا كَانُوا فِي يَمْعَانَ قَالُوا لَا يَنْفَعُنَا آلَ هَارُونَ وَآلَ لَٰوِيْنَ إِنَّا كُنَّا بِمَا نَعْمَدُ كَافِرِينَ ٦٧
وَالَّذِينَ آمَنُوا وَالصَّابِقِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٨١	He said, (in) ridicule." "Do you take us They said, a cow." you slaughter that

and shows you **His** Signs, perhaps you may use your intellect.

74. Then (even after that) your hearts hardened like stones or even worse in hardness. And indeed, there are stones from which rivers gush forth, and indeed, there are some of them (i.e., the stones) which split asunder and water flows from them, and indeed, there are some of them (i.e., the stones) which fall down because of fear of Allah. And Allah is not unaware of what you do.

75. Do you hope (O believers!) that they would believe you while indeed a party of them used to hear the words of Allah and then distort it after they had understood it, knowingly?

76. And when they meet those who believe, they say, "We have believed." But when they are alone with one another, they say, "Do you tell them what Allah has revealed to you so that they (might) use it in argument against you before your Lord? Then do you not understand?"

77. Do they not know that Allah knows what they conceal and what they declare?

78. And among them are unlettered (i.e., illiterate) people

وَيُرِيكُمْ	آيَاتِهِ	لَعَلَّكُمْ	تَعْقِلُونَ ﴿٧٣﴾
and shows you	His Signs,	perhaps you may	use your intellect. 73
ثُمَّ قَسَتْ	قُلُوبُكُمْ	مِّنْ بَعْدِ ذَلِكَ	فَهِىَ كَالْحِجَارَةِ أَوْ
Then hardened	your hearts	so they that after	or (became) like [the] stones
أَشَدُّ	قَسَوَةً	وَإِنَّ	مِنَ الْحِجَارَةِ لَمَا
stronger	(in) hardness.	And indeed, from	certainly (there are some) which the stones
يَتَفَجَّرُ	مِنْهُ الْأَنْهَارُ	وَإِنَّ	مِنْهَا لَمَا
gush forth	[the] rivers, from it	and indeed, from them	certainly (there are some) which
يَشَقُّ	فِيخْرُجُ	مِنْهُ	الْبَاءُ وَإِنَّ مِنْهَا
split,	so comes out	from it	[the] water, and indeed, from them
لَهَا	يَهْبِطُ	مِنْ خَشْيَةِ اللَّهِ	وَمَا اللَّهُ
certainly (there are some) which	fall down	fear from	And Allah (is) not (of) Allah.
بِغَافِلٍ	عَمَّا تَعْمَلُونَ ﴿٧٤﴾	أَقْتَضَعُونَ	أَنْ يُؤْمِنُوا
unaware	of what you do. 74	Do you hope	that they will believe
لَكُمْ	وَقَدْ كَانَ	فَرِيقٌ	مِّنْهُمْ يَسْمَعُونَ
[for] you	while indeed (there) has been	a party	of them, (who used to) hear
كَلَّمَ اللَّهُ	ثُمَّ يُحَرِّفُونَهُ	مِنْ بَعْدِ	مَا عَقَلُوهُ
(the) words of Allah,	then they distort it	after	what they understood it,
وَهُمْ	يَعْلَمُونَ ﴿٧٥﴾	وَإِذَا	لَقُوا الَّذِينَ آمَنُوا
while they	know? 75	And when	they meet those who believe[d],
قَالُوا	أَمَّا	وَإِذَا	خَلَا بَعْضُهُمْ
they say,	"We have believed."	But when	some of them meet in private
إِلَىٰ بَعْضٍ	قَالُوا	أَتَحَدِّثُوهُمْ	بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
with some (others),	they say,	"Do you tell them	what Allah has revealed to you
لِيُجَاجِبُكُمْ	بِهِ	عِنْدَ رَبِّكُمْ	أَفَلَا
so that they argue with you	therewith	before your Lord?	Then do (you) not
تَعْقِلُونَ ﴿٧٦﴾	أَوَلَا	يَعْلَمُونَ	أَنَّ اللَّهَ يَعْلَمُ
understand?" 76	Do not	they know	what knows Allah that
يُسِرُّونَ	وَمَا يُعْلِنُونَ ﴿٧٧﴾	وَمِنْهُمْ	أُمِّيُونَ
they conceal	and what they declare? 77	And among them	(are) unlettered ones,

لَا يَعْلَمُونَ	إِلَّا	الْكِتَابَ	وَأَمَّا	وَأَنْ هُمْ	they	and not	wishful thinking	except	the book	(who) do not know
إِلَّا	يُظُنُّونَ	فَوَيْلٌ	لِّلَّذِينَ	يَكْتُبُونَ	write	to those who	So woe	78	guess.	(do anything) except
الْكِتَابَ	بِأَيْدِيهِمْ	ثُمَّ يَقُولُونَ	هَذَا مِنْ عِنْدِ اللَّهِ	لِيَشْتَرُوا بِهِ	(is) from Allah,	"This	they say,	then,	with their (own) hands	the book
لِيَشْتَرُوا بِهِ	ثَمَنًا	قَلِيلًا	فَوَيْلٌ	لَّهُمْ	مِمَّا كَتَبَتْ	have written	for what	to them	So woe	little.
أَيْدِيهِمْ	وَوَيْلٌ	لَّهُمْ	مِمَّا يَكْسِبُونَ	وَقَالُوا	And they say,	79	they earn.	for what	to them	and woe
لَنْ	تَمَسَّنَا	النَّارُ	إِلَّا	أَيَّامًا	مَّعْدُودَةً	قُلْ	Say,	numbered."	(for) days	except
أَتَّخَذْتُمْ	عِنْدَ اللَّهِ	عَهْدًا	فَلَنْ	يُخْلِفَ اللَّهُ	عَهْدَهُ	أَمْ تَقُولُونَ	عَلَى اللَّهِ	مَا لَا تَعْلَمُونَ	80	you (do) not know?"
بَلَى	مَنْ كَسَبَ	سَيِّئَةً	وَأَحَاطَتْ	بِهِ	خَطِيئَتُهُ	فَأُولَٰئِكَ	[so] those	his sins -	and surrounded him	evil
أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ	٨١	81	(will) abide forever.	in it	they	(of) the Fire;
وَالَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	أُولَٰئِكَ	أَصْحَابُ	(are the) companions	those	righteous deeds,	and did	believed
الْجَنَّةِ	هُمْ	فِيهَا	خَالِدُونَ	وَإِذْ	أَخَذْنَا	We took	And when	82	(will) abide forever.	in it
مِيثَاقَ	بَنِي إِسْرَءِيلَ	لَا تَعْبُدُونَ	إِلَّا اللَّهَ	تَق	Allah,	except	"You will not worship	(of) Israel,	(from the) Children	(the) covenant
وَبِالْوَالِدَيْنِ	إِحْسَانًا	وَوِى الْقُرْبَىٰ	وَالْيَتَامَىٰ	وَالْمَسْكِينِ	وَقُولُوا	لِلنَّاسِ	حُسْنًا	وَأَقِيمُوا	الصَّلَاةَ	the prayer

who do not know the Book except (see therein their own) wishful thinking, and they do nothing but guess.

79. So woe to those who write the book with their own hands, then say, "This is from Allah," to exchange it for a little price. So woe to them for what their hands have written and woe to them for what they earn.

80. And they say, "Never will the Fire touch us except for a few days." Say, "Have you taken a covenant from Allah, so that Allah will never break His Covenant? Or do you say against Allah that which you do not know?"

81. Yes, (on the contrary) whoever earns evil and his sins have surrounded him - those are the companions of the Fire; they will abide in it forever.

82. And those who believe and do righteous deeds, those are the companions of Paradise; they will abide in it forever.

83. And (recall) when We took the covenant from the Children of Israel (saying), "Do not worship except Allah, and be good to parents, relatives, orphans and the needy, and speak good to people and establish the prayer

and give the *zakah*.”
Then you turned away,
except a few of you, and
you were refusing.

84. And when We took
your covenant, “Do not
shed your (i.e., each
other’s) blood or evict
yourselves (one another)
from your homes.”
Then you ratified while
you were witnessing.

85. Then you are those
(same ones) who kill one
another and evict a party
of you from their homes,
support one another
against them in sin and
transgression. And if
they come to you as
captives, you ransom
them; while their
eviction (itself) was
forbidden to you. So do
you believe in part of the
Book and disbelieve in
(another) part? Then
what should be the
recompense for those
who do so among you
except disgrace in
worldly life; and on the
Day of Resurrection
they will be sent back
to the most severe
punishment? And Allah
is not unaware of what
you do.

86. Those are the ones who
have bought the life of
this world (in exchange)
for the Hereafter; so the
punishment will not be
lightened for them, nor
will they be helped.

87. And indeed We gave
Musa the Book and We
followed him up with (a
succession of)

وَاتُوا الزَّكَاةَ ۖ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ	of you,	a few	except	you turned away,	Then	the zakah.”	and give
وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ	your covenant,	We took	And when	83	refusing.	and you (were)	
لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ	your homes,”	from	yourselves	and (will) not evict	your blood	“You will not shed	
ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ	(are) those	you	Then	84	(were) witnessing.	while you	you ratified then
تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ	their homes,	from	of you	a party	and evict	yourselves	(who) kill
تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدَاوَانِ وَإِنْ	And if	and [the] transgression.	in sin	against them	you support one another		
يَأْتُوَكُمْ أَسْرَىٰ تَفْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ	to you	(was) forbidden	while it	you ransom them;	(as) captives,	they come to you	
إِخْرَاجَهُمْ أَفْتَوْمُنُونَ بَعْضُ الْكِتَابِ وَتَكْفُرُونَ	and disbelieve	the Book	in part (of)	So do you believe	their eviction.		
بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ	does	(for the one) who	(should be the) recompense	Then what	in part?		
ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا	(of) the world;	the life	in	disgrace	except	among you,	that
وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ	(the) most severe	to	they will be sent back	of [the] Resurrection	and (on the) Day		
الْعَذَابِ ۖ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَٰئِكَ	Those	85	you do.	of what	unaware	And Allah (is) not	punishment?
الَّذِينَ اشْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا	so not	for the Hereafter;	(of) the world	the life	bought	(are) the ones who	
يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾	86	will be helped.	they	and not	the punishment	for them	will be lightened
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ	after him	and We followed up	the Book	Musa	We gave	And indeed	

بِالرُّسُلِ	وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ				
with [the] Messengers.	And We gave	Isa,	(the) son	(of) Maryam,	[the] clear signs
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ	أَفْكَهَبَا	جَاءَكُمْ			
and We supported him	with the Holy Spirit.	Is it (not) so (that) whenever	came to you		
رَأْسُوكُمْ	بِهَا لَا تَهْوَى أَنْفُسُكُمْ	اسْتَكْبَرْتُمْ	فَقَرِيقًا		
a Messenger	with what	yourself, (do) not desire	you acted arrogantly?	So a party	
كَذَّبْتُمْ	وَفَرِيقًا تَقْتُلُونَ	وَقَالُوا	قُلُوبُنَا		
you denied,	and a party	you kill(ed).	87	And they said,	"Our hearts
غُلْفٌ	بَلْ لَعَنَهُمُ اللَّهُ	بِكُفْرِهِمْ	فَقَلِيلًا	مَا	
(are) wrapped."	Nay,	Allah has cursed them	for their disbelief;	so little	(is) what
يُؤْمِنُونَ	وَلَمَّا جَاءَهُمْ كِتَابٌ	مِّنْ عِنْدِ اللَّهِ			
they believe.	88	And when	came to them	a Book	from Allah
مُصَدِّقٌ	لِّمَا مَعَهُمْ	وَكَانُوا	مِّنْ قَبْلُ	يَسْتَفْتِحُونَ	
confirming	what (was) with them,	though they used to	before	(that), pray for victory	
عَلَى الَّذِينَ كَفَرُوا	فَلَمَّا جَاءَهُمْ مَا	عَرَفُوا			
those who	disbelieved -	then when	came to them	what	they recognized,
كَفَرُوا بِهِ	فَلَعَنَهُ اللَّهُ	عَلَى الْكَافِرِينَ			
they disbelieved	in it.	So (the) curse	(of) Allah	(is) on	89 the disbelievers.
بِئْسَمَا	اشْتَرَوْا بِهِ	أَنْفُسَهُمْ	أَنْ	يَكْفُرُوا	بِهَا
Evil (is) that	(for) which they have sold	themselves,	that	they disbelieve	in what
أَنْزَلَ اللَّهُ	بَعِيًّا	أَنْ يُنَزِّلَ اللَّهُ	مِنْ فَضْلِهِ	عَلَى مَنْ	
Allah has revealed,	grudging	that	of	His Grace	whom on
يَشَاءُ	مِنْ عِبَادِهِ	فَبَاءَوْ بِغَضَبٍ	عَلَى		
He wills	from	His servants.	upon	So they have drawn (on themselves) wrath	
غَضَبٍ	وَلِلْكَافِرِينَ	عَذَابٌ	مُّهِينٌ	وَإِذَا	
wrath	And for the disbelievers	(is) a punishment	humiliating.	90	And when
قِيلَ لَهُمْ	آمِنُوا	بِهَا	أَنْزَلَ اللَّهُ	قَالُوا	نُؤْمِنُ
it is said	to them,	"Believe	Allah has revealed,"	they say,	"We believe
بِهَا	أَنْزَلَ عَلَيْنَا	وَيَكْفُرُونَ	بِهَا	وَرَأَوْهُ	وَهُوَ
in what	was revealed	to us."	And they disbelieve	(is) besides it,	while it

Messengers. And We gave Isa, the son of Maryam, clear signs and supported him with the Holy Spirit. Is it not so, that whenever there came to you a Messenger with what you yourselves did not desire, you acted arrogantly? So a party (of Messengers) you denied and another party you killed.

88. And they said, "Our hearts are wrapped." Nay, Allah has cursed them for their disbelief; so little is that which they believe.

89. And when there came to them a Book (Qur'an) from Allah confirming what was with them, though before that they used to pray for victory over disbelievers - then when there came to them that which they recognized, they disbelieved in it. So the curse of Allah is on the disbelievers.

90. Evil is that for which they have sold themselves, that they disbelieved in what Allah has revealed, grudging that Allah sends down of His Grace upon whom He wills from among His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers is a humiliating punishment.

91. And when it is said to them, "Believe in what Allah has revealed," they say, "We believe (only) in what was revealed to us." And they disbelieve in what came after it, while it is

the truth confirming that which is with them. Say, "Then why did you kill the Prophets of Allah before, if you were believers?"

92. And indeed Moses came to you with clear signs, then you took the calf (in worship) after he left, and you were wrongdoers.

93. And when We took your covenant and We raised above you the mount, "Hold firmly what We gave you and listen," they said, "We heard and we disobeyed." And they were made to imbibe (the love of) the calf into their hearts because of their disbelief. Say, "Evil is that which your faith orders you, if you are believers."

94. Say, "If the home of the Hereafter with Allah is exclusively for you and not for others of mankind, then wish for death, if you are truthful."

95. And they will never wish for it, ever, because of what their hands have sent ahead (i.e., their deeds). And Allah knows the wrongdoers.

96. And you will surely find them the most greedy of mankind for life, and (even greedier) than those who associate partners with Allah. Each one of them loves

الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ	الْحَقُّ	مُصَدِّقًا	لِّمَا	مَعَهُمْ	قُلْ	فَلِمَ	تَقْتُلُونَ
(is) the truth	confirming	what	(is) with them.	Say,	"Then why	(did) you kill	
أَنْبِيََاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾	أَنْبِيََاءَ	لِلَّهِ	مِنْ	قَبْلُ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ ﴿٩١﴾
(the) Prophets of Allah	before,	if	you were	believers?"	91		
وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ	وَلَقَدْ	جَاءَكُمْ	مُوسَى	بِالْبَيِّنَاتِ	ثُمَّ	اتَّخَذْتُمُ	الْعِجْلَ
And indeed	came to you	Musa	with [the] clear signs,	then	you took	the calf	
مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾ وَإِذْ أَخَذْنَا	مِنْ	بَعْدِهِ	وَأَنْتُمْ	ظَالِمُونَ ﴿٩٢﴾	وَإِذْ	أَخَذْنَا	
after him	and you	(were) wrongdoers.	92	And when	We took		
مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا	مِيثَاقَكُمْ	وَرَفَعْنَا	فَوْقَكُمُ	الطُّورَ	خُذُوا	مَا	
your covenant	and We raised	over you	the mount,	"Hold	what		
اتَيْنَكُمْ بِقُوَّةٍ وَأَسْعَوْا قَالُوا سَمِعْنَا	اتَيْنَكُمْ	بِقُوَّةٍ	وَأَسْعَوْا	قَالُوا	سَمِعْنَا		
We gave you,	with firmness	and listen."	They said,	"We heard			
وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ	وَعَصَيْنَا	وَأَشْرَبُوا	فِي	قُلُوبِهِمُ	الْعِجْلَ		
and we disobeyed."	And they were made to drink	in	their hearts	(love of) the calf			
بِكُفْرِهِمْ قُلْ بئْسَمَا يَأْمُرُكُمْ بِهِ إِيَّائِكُمْ أَنْ	بِكُفْرِهِمْ	قُلْ	بئْسَمَا	يَأْمُرُكُمْ	بِهِ	إِيَّائِكُمْ	أَنْ
because of their disbelief.	Say,	"Evil (is) that	orders you (to do) it	if	your faith,		
كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ	كُنْتُمْ	مُؤْمِنِينَ ﴿٩٣﴾	قُلْ	إِنْ	كَانَتْ	لَكُمْ	الدَّارُ
you are	believers."	93	Say,	"If -	the home	for you	is
الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا	الْآخِرَةُ	عِنْدَ اللَّهِ	خَالِصَةً	مِّنْ	دُونِ	النَّاسِ	فَتَمَنَّوْا
(of) the Hereafter	with Allah	exclusively,	excluding	the mankind,	then wish		
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾ وَلَنْ	الْمَوْتَ	إِنْ	كُنْتُمْ	صَادِقِينَ ﴿٩٤﴾	وَلَنْ		
(for) [the] death,	if	you are	truthful."	94	And never (will)		
يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ	يَتَمَنَّوْهُ	أَبَدًا	بِمَا	قَدَّمَتْ	أَيْدِيهِمْ	وَاللَّهُ	
they wish for it,	because	ever,	(of what) sent ahead	their hands.	And Allah		
عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ	عَلِيمٌ	بِالظَّالِمِينَ ﴿٩٥﴾	وَلَتَجِدَنَّهُمْ				
(is) All-Knower	of the wrongdoers.	95	And surely you will find them				
أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ مِنَ الَّذِينَ	أَحْرَصَ	النَّاسِ	عَلَى	حَيَاتِهِمْ	مِنَ	الَّذِينَ	
(the) most greedy	(of) [the] mankind	for	life,	and (greedier) than	those who		
أَشْرَكُوا يَوْمَئِذٍ أَحَدُهُمْ لَوْ	أَشْرَكُوا	يَوْمَئِذٍ	أَحَدُهُمْ	لَوْ			
associate[d] partners (with Allah).	Loves	(each) one of them	if				

يُعَمَّرُ	أَلْفَ سَنَةٍ	وَمَا هُوَ بِمُرَحَّزٍ
he could be granted a life	(of) a thousand year(s).	(will) remove him it But not
مِنَ الْعَذَابِ	أَنْ يُعَمَّرَ	وَاللَّهُ بِصِيرٍ بِمَا
from the punishment	that he should be granted life.	of what (is) All-Seer And Allah
يَعْمَلُونَ ﴿٩٦﴾	قُلْ مَنْ كَانَ عَدُوًّا	لِلْجِبْرِيلَ فَإِنَّهُ
they do.	is "Whoever Say, 96	then indeed he to Jibreel - an enemy
نَزَّلَهُ	عَلَى قَلْبِكَ	بِإِذْنِ اللَّهِ
on brought it down	your heart	by (the) permission (of) Allah
بَيْنَ يَدَيْهِ	وَهَدًى	وَبُشْرَى
(was) before it	and a guidance	and glad tiding(s) 97
كَانَ عَدُوًّا	لِلَّهِ	وَمَلَائِكَتِهِ
an enemy is	(to) Allah	and His Angels, and His Messengers, and Jibreel,
وَمِيكَالَ	فَإِنَّ اللَّهَ	عَدُوٌّ لِلْكَافِرِينَ
and Meekael,	then indeed Allah	(is) an enemy 98 to the disbelievers.
أَنْزَلْنَا	إِلَيْكَ آيَاتٍ	بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا
We revealed	to you Verses	clear, except disbelieves in them and not
الْفَاسِقُونَ	﴿٩٩﴾	أَوْ كَلَّمَا
the defiantly disobedient.	99	And is (it not that) whenever a covenant, they took
تَبَذَّاهُ	فَرِيقٌ مِّنْهُمْ	بَلْ أَكْثَرُهُمْ لَا
threw it away	a party of them?	Nay, (do) not most of them believe. 100
وَلَمَّا جَاءَهُمْ	رَسُولٌ	مِّنْ عِنْدِ اللَّهِ
And when	came to them	a Messenger confirming what from Allah
مَعَهُمْ	نَبَذَ فَرِيقٌ	مِّنَ الَّذِينَ أُوتُوا
(was) with them,	threw away	a party of those who were given the Book
كِتَابَ اللَّهِ	وَرَاءَ ظُهُورِهِمْ	كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾
Allah's Book	behind their backs	as if they (do) not know. 101
وَاتَّبَعُوا	مَا تَتْلُوا	الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ
And they followed	what recite(d)	the devils (of) Sulaiman. (the) kingdom over
وَمَا كَفَرَ	سُلَيْمَانُ	وَلَكِنَّ الشَّيَاطِينَ
And not	Sulaiman	disbelieved, [and] but they teach disbelieved,

that he could be granted a life of a thousand years. But the grant of such life will not save him in the least from the punishment. And Allah is All-Seer of what they do.

97. Say, "Whoever is an enemy to Jibreel - for indeed he has brought it (i.e., Quran) down upon your heart (O Muhammad!) by the permission of Allah, confirming what came before it and a guidance and glad tidings for the believers."

98. Whoever is an enemy to Allah and His Angels, and His Messengers, and Jibreel and Meekael, then indeed Allah is an enemy to the disbelievers.

99. And indeed We revealed to you clear Verses, and none disbelieve in them except the defiantly disobedient.

100. Is it (not the case that) whenever they made a covenant, a party of them threw it away? Nay, most of them do not believe.

101. And when a Messenger of Allah came to them confirming that which was with them, a party of those who were given the Book threw away the Book of Allah behind their backs as if they did not know.

102. And they followed what the devils had recited over the kingdom of Sulaiman. It was not Sulaiman who disbelieved, but the devils disbelieved, teaching

people magic and that which was sent down to the two angels, Harut and Marut in Babylon. But neither of these two taught anyone unless they had said, "We are only a trial, so do not disbelieve (by practicing magic)." And (yet) they learnt from those two that by which they cause separation between a man and his wife. But they could not harm anyone with it except by Allah's permission. And they learn that which harms them and does not profit them. And indeed they knew that whoever purchased it (i.e., magic) would not have any share in the Hereafter. And surely evil is that for which they sold themselves, if they only knew.

103. And if they had believed (the truth) and feared Allah, then indeed the reward from Allah would have been better, if they only knew.

104. O you who believe! Do not say 'Raina,' but say 'Unzurna' and listen. And for the disbelievers is a painful punishment.

105. Neither those who disbelieve among the People of the Book, nor those who associate partners with Allah like (it at all) that any good should be sent down to you from your Lord. But Allah chooses for His Mercy

النَّاسِ السِّحْرُ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ	the people	[the] magic	and what	was sent down	to	the two angels	in Babylon,
هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَنِ مِنْ أَحَدٍ حَتَّى يَقُولَا	Harut	and Marut.	And not	they both teach	any	one	unless they [both] say,
إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا	"Only	we	(are) a trial,	so (do) not	disbelieve."	But they learn	from those two
مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ	what	[they] causes separation	with it	between	the man	and his spouse.	And not
اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ	(of) Allah.	And they learn	what	harms them	and not	profits them.	And indeed
عَلِمُوا لَكِنْ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ	they knew	that whoever	buys it,	not	for him	in	the Hereafter
وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا	And surely evil	(is) what	they sold	with it	themselves,	if	they were
يَعْلَمُونَ ۝۱۰۲ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا	(to) know.	102	And if	[that] they	(had) believed	and feared (Allah),	
لَشَوْبَةً مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا	surely (the) reward	from	Allah	(would have been) better,	if	they were	
يَعْلَمُونَ ۝۱۰۳ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا	(to) know.	103	O you	who	believe[d]!	"(Do) not	say
رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ	'Raina'	and say	'Unzurna'	and listen.	And for the disbelievers	(is) a punishment	
أَلِيمٌ ۝۱۰۴ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ	painful.	104	(Do) not	like	those who	disbelieve	(the) People of the Book
وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ	and not	those who associate partners (with Allah),	that	(there should) be sent down			
عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ	to you	any	good	from	your Lord.	And Allah	chooses
						for His Mercy	

مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ١٠٥	whom He wills. And Allah is the Possessor of Great Bounty.
مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ	Whatever We abrogate of a sign or cause it to be forgotten, We bring a better one or
مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٠٦	similar to it. Do you not know that Allah has power over everything?
السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ	of the heavens and the earth? And you do not have, besides Allah, any
وَلِيٍّ وَلَا نَصِيرٍ ١٠٧	protector and no helper.
رَأْسُوكُمْ كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ	your Messenger as Musa was asked before? And whoever exchanges
الْكَفَرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ	[the] disbelief with [the] faith, he went astray (from) the evenness
السَّبِيلِ ١٠٨	(of) the way.
يَرُدُّوكُمْ مِنْ بَعْدِ إِيْمَانِكُمْ كُفَّارًا حَسَدًا	they could turn you back after your (having) faith (to) disbelievers, out of jealousy
مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ	from themselves, (even) after the truth has become clear to them.
فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَى	So forgive and overlook until Allah brings His Command. Indeed, Allah has power over everything.
كُلِّ شَيْءٍ قَدِيرٌ ١٠٩	every thing (is) All-Powerful.
الرَّكُوتِ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ	the zakah. And whatever good you send forth for yourselves, you will find it with Allah.
تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ١١٠	Indeed, Allah is All-Seer of what you do.

111. And they say, "None will enter Paradise except one who is a Jew or a Christian." That is their wishful thinking. Say, "Bring your proof if you are truthful."

112. Yes, whoever submits his face (i.e., himself) to Allah and is a good-doer, then his reward is with his Lord. And no fear will be on them, nor will they grieve.

113. The Jews say, "The Christians have nothing (true to stand) upon." And the Christians say, "The Jews have nothing (true to stand) upon," although they both recite the Book. Thus say those who do not know (the Book, making) similar statements. Allah will judge between them on the Day of Resurrection in (all those matters over) which they were differing (between themselves).

114. And who are more unjust than those who prevent the name of Allah from being mentioned in His masjid and strive for their destruction? (As for) those, it is not for them that they enter them (i.e., masjid) except in fear. For them, there is disgrace in this world and a great punishment in the Hereafter.

115. And to Allah belongs the east and the west, so wherever you turn, there is the face of Allah. Indeed, Allah is All-Encompassing, All-Knowing.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ	or	(a) Jew[s]	is	who	except	the Paradise	will enter	"Never	And they said,
نَصْرًا ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ	your proof	"Bring	Say,	(is)	their wishful thinking.	That	(a) Christian [s]."		
إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ	submits	whoever	Yes,	111	[those who are] truthful."	you are	if		
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ	his Lord.	with	(is)	his reward	so for him	(is)	a good-doer,	and he	to Allah
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ	And said	112	(will) grieve.	they	and not	(will be)	on them	fear	And no
الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ ۖ وَقَالَتِ النَّصْرَىٰ	the Christians,	and said	anything,"	(are)	on	the Christians	"Not	the Jews,	
لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ ۖ وَهُمْ يَتَّبِعُونَ الْكِتَابَ ۚ كَذَلِكَ	Like that	the Book.	recite	although they	anything,"	(are)	on	the Jews	"Not
قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ	will judge	[So]	Allah	their saying.	similar	know,	(do)	not	those who
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۚ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ	differing.	[in it]	they were	in what	(of)	Resurrection	(on the)	Day	between them
﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ	(of)	Allah	(the)	masajid	prevents	than	(one)	who	(is)
أَنْ يُذَكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ	Those!	their destruction?	for	and strives	His name,	in them	be mentioned	to	
مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي	in	For them	(like)	those in fear.	except	they enter them	that	for them	it is
الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ	great.	(is)	a punishment	the Hereafter	in	and for them	(is)	disgrace	the world
﴿١١٤﴾ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ	[so]	there	you turn	so wherever	and the west,	(is)	the east	And for Allah	114
وَجْهَهُ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾	115	All-Knowing.	(is)	All-Encompassing,	Allah	Indeed,	(of)	Allah.	(is the) face

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ۚ بَلْ لَّهٗ مَا							
(is) what	for Him	Nay,	Glory be to Him!	a son."	"Allah has taken	And they said,	
فِي السَّمٰوٰتِ وَالْاَرْضِ كُلُّ لَّهٗ قٰنِتُوْنَ ﴿١١٦﴾							
116	(are) humbly obedient.	to Him	All	and the earth.	the heavens	(is) in	
بَدِيعِ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَاِذَا قَضٰى اَمْرًا							
a matter,	He decrees	And when	and the earth!	(of) the heavens	(The) Originator		
فَاَنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿١١٧﴾ وَقَالَ الَّذِيْنَ لَا							
(do) not	those who	And said	117	and it becomes.	"Be,"	to it	He says [so] only
يَعْلَمُوْنَ اَنَّهُمْ لَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَا اٰيَةً ۚ كَذٰلِكَ قَالَ							
said	Like that	a sign?"	comes to us	or	Allah speaks to us	"Why not	know,
الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوْبُهُمْ ۚ قَدْ							
Indeed,	their hearts.	Became alike	their saying.	similar	before them	those	
بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُؤْفِكُوْنَ ﴿١١٨﴾ اِنَّا							
Indeed	We!	118	(who) firmly believe.	for people	the signs	We	have made clear
اَرْسَلْنٰكَ بِالْحَقِّ ۖ بَشِيْرًا وَّنَذِيْرًا ۚ							
and (as) a warner.	(as) a bearer of good news	with the truth,	[We]	have sent you			
وَلَا تُسْـَٔلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ﴿١١٩﴾ وَلَنْ							
And never	119	(of) the blazing Fire.	(the) companions	about	you will be asked	And not	
تَرْضٰى عَنْكَ الْيَهُودُ وَلَا النَّصٰرَىٰ حَتّٰى تَنْبَغِ							
you follow	until	the Christians	and [not]	the Jews	with you	will be pleased	
مِلَّتِهِمْ ۚ قُلْ اِنْ هٰدٰى اللّٰهُ هُوَ الْهُدٰى ۚ وَلَئِنْ							
And if	(is) the Guidance."	it	(the) Guidance of Allah,	"Indeed,	Say,	their religion.	
اَتَّبَعْتَ اَهْوَاَءَهُمْۢ بَعْدَ الَّذِىْ جَاَءَكَ مِنَ الْعِلْمِ ۚ مَا							
not	the knowledge,	of	has come to you	what	after	their desires	you follow
لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ ۚ وَلَا نَصِيْرٌ ۚ ﴿١٢٠﴾ الَّذِيْنَ							
Those,	120	any helper.	and not	protector	any	Allah	from for you
اَتَيْنٰهُمْ الْكِتٰبَ يَتْلُوْنَهُ حَقّٰى تِلَاوَتِهِ ۚ							
(of) its recitation.	(as it has the) right	recite it	the Book	We	have given them		
اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ۚ وَمَنْ يَكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ							
they	then those,	in it,	disbelieves	And whoever	in it,	believe	Those (people)

116. And they say, "Allah has taken a son." Glory be to Him! Nay, to Him belongs whatever is in the heavens and the earth. All are humbly obedient to Him.

117. The Originator of the heavens and the earth! When He decrees a matter, He only says to it, "Be," and it becomes.

118. And those who do not know say, "Why does Allah not speak to us or a sign come to us?" Thus said those before them, (uttering) similar statements. Their hearts resemble each other. We have indeed made the signs clear for the people who firmly believe.

119. Indeed, We have sent you (O Muhammad SAW!) with the truth, as a bearer of good news and a warner. And you will not be asked about the companions of the blazing Fire.

120. And the Jews and the Christians will never be pleased with you until you follow their religion. Say, "Indeed, the Guidance of Allah is the (only) Guidance." And if you follow their desires after what has come to you of the knowledge, you will have neither any protector from Allah nor any helper.

121. Those to whom We have given the Book, recite it as it should be recited. They believe in it. And whoever disbelieves in it - it is those who

are the losers.

122. O Children of Israel! Remember **My** Favor which **I** bestowed upon you and **I** preferred you over the worlds.

123. And fear a Day when no soul will avail another in the least, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be helped.

124. And (remember) when his Lord tried Ibrahim with words (i.e., commandments) and he fulfilled them, **He** said, "Indeed **I** will make you a leader for mankind." He (Ibrahim) said, "And of my offspring?" **He** said, "**My** Covenant does not include the wrongdoers."

125. And (remember) When **We** made the House (Kabah) a place of (frequent) return (i.e., pilgrimage) for mankind and a place of security and said, "Take the standing place of Ibrahim as a place of prayer." And **We** made a covenant with Ibrahim and Ismail, (saying), "Purify **My** House for those who circumambulate it, and those who seclude themselves for devotion and prayer and those who bow down and prostrate."

126. And when Ibrahim said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day," **He** said,

الْخٰسِرُوْنَ ﴿١٢١﴾ يٰۤاَيُّهَا اِسْرَآءِیْلُ اذْكُرُوْا نِعْمَتِیَ الَّتِیْ								
which	My Favor	Remember	(of) Israel!	O Children	121	(are) the losers.		
اَنْعَمْتُ عَلَیْكُمْ وَاِنِّیْ فَضَّلْتُكُمْ عَلٰی الْعٰلَمِیْنَ ﴿١٢٢﴾								
122	the worlds.	over	[I] preferred you	and that I	upon you	I bestowed		
وَاتَّقُوا یَوْمًا لَا تَجْزِیْ نَفْسٌ عَنْ نَّفْسٍ شَیْئًا وَلَا								
and not	anything	(another) soul	a soul	will avail	not	a day	And fear	
یُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ								
any intercession,	will benefit it	and not	any compensation,	from it	will be accepted			
وَلَا هُمْ یُنصَرُوْنَ ﴿١٢٣﴾ وَاِذَا بُتِلَ اِبْرٰهَمَ رَبُّهُ								
his Lord	Ibrahim	tried	And when	123	will be helped.	they	and not	
بِكَلِمَةٍ فَاَتَتْهُنَّ ۖ قَالَ اِنِّیْ جَاعِلُكَ								
(am) the	One	to make you	"Indeed I	He said,	and he fulfilled them,		with words	
لِلنَّاسِ اِمَامًا ۖ قَالَ وَمِنْ ذُرِّیَّتِیْ ۖ قَالَ لَا								
"(Does) not	He said,	my offspring?"	"And from	He said,	a leader."	for the mankind		
یَنَالُ عَهْدِیَ الظَّالِمِیْنَ ﴿١٢٤﴾ وَاِذْ جَعَلْنَا الْبَیْتَ								
the House	We made	And when	124	(to) the wrongdoers."	My Covenant	reach		
مَثَابَةً لِّلنَّاسِ وَاٰمَنًا ۚ وَاتَّخِذُوْا مِنْ								
[from]	and (said), "Take	and (a place of) security	for mankind	a place of return				
مَقَامٍ مَّحَلٍّ ۚ وَاتَّخِذُوْا مِنْ								
And We	made a covenant		(as) a place of prayer."	(of) Ibrahim,	(the) standing place			
اِلَیَّ اِبْرٰهٖمَ وَاِسْمٰعِیْلَ اَنْ طَهِّرَا بَیْتِیْ								
My House	"[You both] purify	[that],	and Ismail	Ibrahim	with			
لِلطَّٰیِفِیْنَ وَالْعٰكِفِیْنَ								
and those who seclude themselves for devotion and prayer					for those who circumambulate			
وَالرُّكَّعَ السُّجُوْدَ ۚ وََاِذْ قَالَ اِبْرٰهٖمُ								
Ibrahim,	said	And when	125	and those who prostrate."		and those who bow down		
رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّاٰرْزُقْ اَهْلَهُ مِنَ الثَّمَرٰتِ								
fruits,	with	its people	and provide	secure	a city	this	make	"My Lord
مَنْ اٰمَنَ مِنْهُمْ بِاللهِ وَالْیَوْمِ الْاٰخِرِ ۗ قَالَ								
He said,	the Last,"	and the Day	in Allah	from them	believed	(to) whoever		

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132. And Ibrahim enjoined upon his sons and so did Yaqub (saying), "O my sons! Indeed, Allah has chosen

for you the (true) religion, so do not die except while you are submissive (to Him).”

133. Or were you witnesses when death came to Yaqub, when he said to his sons, “What will you worship after me?” They said, “We will worship your God and the God of your forefathers, Ibrahim and Ismail and Ishaq - One God. And we are submissive to Him.”

134. That was a community which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

135. And they said, “Be Jews or Christians, then you will be guided.” Say, “Nay, (we follow) the religion of Ibrahim, the upright; and he was not of those who associated partners with Allah.”

136. Say, “We have believed in Allah and what is revealed to us and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the descendants, and what was given to Musa and Isa and what was given to the Prophets from their Lord. We make no distinction between any of them. And to Him we are submissive (i.e., Muslims).”

137. So if they believe in the like of what you believe,

لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ									
(are) submissive.”		while you		except		so you should not die		the religion, for you	
﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾ وَقَالُوا كُونُوا هُودًا أَوْ نَصْرَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنْ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ									
when [the] death,		Yaqub		came to		when		witnesses were you Or 132	
“We will worship They said, after me?” will you worship “What to his sons, he said									
and Ishaq - and Ismail Ibrahim (of) your forefathers, and (the) God your God									
(was) a community This 133 (are) submissive.” to Him And we One. God									
you earned. what and for you what it earned for it (which) has passed away,									
And they said, 134 do. they used to about what you will be asked And not									
“Nay, Say, (then) you will be guided.” Christians, or Jews “Be									
of he was and not (the) upright; (of) Ibrahim, (the) religion									
in Allah “We have believed Say, 135 those who associated partners (with Allah).”									
and Ismail Ibrahim to was revealed and what to us (is) revealed and what									
(to) Musa was given and what and the descendants, and Yaqub and Ishaq									
Not their Lord. from (to) the Prophets was given and what and Isa									
(are) submissive.” to Him And we of them. any between we make distinction									
in [it], you have believed (of) what in (the) like they believe [d] So if 136									

فَقَدْ	اِهْتَدَوْا	وَرَأَوْا	تَوَلَّوْا	فَإِنَّمَا هُمْ فِي		
(are) in	they	then only	they turn away,	But if they are (rightly) guided.	then indeed,	
شِقَاقٍ	فَسَيَكْفِيكَهُمُ اللَّهُ	وَهُوَ	السَّيِّعُ			
(is) the All-Hearing,	and He	So Allah will suffice you against them,		dissension.		
الْعَلِيمُ	صِبْغَةً	اللَّهُ	وَمَنْ أَحْسَنُ مِنْ			
than	(is) better	And who	(of) Allah!	(The) color (religion)	137	the All-Knowing.
اللَّهُ صِبْغَةً	وَنَحْنُ لَهُ	عِبَادُونَ	قُلْ			
Say,	138	(are) worshippers.	to Him	And we	Allah at coloring?	
أَتَحَاجُّونَنَا	فِي	اللَّهُ	وَهُوَ	رَبُّنَا		
(is) our Lord	while He	Allah	about	"Do you argue with us		
وَرَبِّكُمْ	وَلَنَا	أَعْمَالُنَا	وَلَكُمْ	أَعْمَالُكُمْ		
(are) your deeds	and for you	(are) our deeds	And for us	and your Lord?		
وَنَحْنُ لَهُ	مُخْلِصُونَ	أَمْ	تَقُولُونَ			
(do) you say	Or	139	(are) sincere.	to Him	and we	
إِنَّ	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ		
and Yaqub	and Ishaq	and Ismail	Ibrahim	that		
وَالْأَسْبَاطَ	كَانُوا	هُودًا	أَوْ	نَصَارَى	قُلْ	
Say,	Christians?"	or	Jews	were	and the descendants	
ءَأَنْتُمْ	أَعْلَمُ	أَمْ	اللَّهُ	وَمَنْ	أَظْلَمُ	
(is) more unjust	And who	or (is) Allah?"		better knowing	"Are you	
مِمَّنْ	كُنْتُمْ	شَهَادَةً	عِنْدَهُ	مِنَ	اللَّهُ	
Allah?	from	(that) he has	a testimony	concealed	than (the one) who	
وَمَا	اللَّهُ	بِغَافِلٍ	عَمَّا	تَعْمَلُونَ		
140	you do.	of what	unaware	(is) Allah	And not	
تِلْكَ	أُمَّةٌ	قَدْ خَلَتْ	لَهَا			
For it	(which) has passed away.		(was) a community	This		
مَا	كَسَبَتْ	وَلَكُمْ	مَا	كَسَبْتُمْ	وَلَا	
And not	you have earned.	what	and for you	it earned	what	
تُسْأَلُونَ	عَمَّا	كَانُوا	يَعْمَلُونَ			
141	do.	they used to	about what	you will be asked		

then indeed, they are rightly guided. But if they turn away, then they are only in dissension. So Allah will suffice you against them, and **He** is the All-Hearing, the All-Knowing.

138. (Ours is) the color (religion) of Allah! And who is better than Allah at coloring (ordaining religion)? And we are **His** worshippers.

139. Say, "Do you argue with us about Allah while **He** is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere (in intentions and deeds) to **Him**."

140. Or do you say that Ibrahim and Ismail and Ishaq and Yaqub and the descendants were Jews or Christians?" Say, "Are you better knowing or is Allah?" And who is more unjust than the one who conceals a testimony that he has from Allah? And Allah is not unaware of what you do.

141. That was a community, which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

142. The foolish among the people will say, "What has turned them from the direction of prayer which they used to (face)." Say, "To Allah belong the east and the west. **He** guides whom **He** wills to the straight path."

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَنِ قِبَلَتِهِمْ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ١٤٢	Will say	the foolish ones	from	the people,	"What	(has) turned them	from	the direction of prayer	which	they were used to	which	their direction of prayer	they were used to	on it."	Say,	"For Allah	belong the east and the west.	He guides	whom	He wills	to	a path	(is) the east
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143. And thus **We** have made you a community of the middle way so that you will be witnesses over mankind and the Messenger will be a witness over you. And **We** appointed the direction of the prayer which you used to face in order to make evident he who follows the Messenger from he who turns back on his heels. And indeed, it was a great test except for those whom Allah guided. And Allah would not let go waste your faith. Indeed, Allah is Full of Kindness towards mankind, the Most Merciful.

لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ١٤٣	so that you will be	witnesses	over	the mankind,	and will be	the Messenger	on you	a witness.	And not	We made	the direction of prayer	which	you were used to	[on it]	except	that We make evident	(he) who	follows	the Messenger	from (he) who	turns back	on	his heels.	And indeed,	it was	the Messenger
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144. Indeed, **We** see the turning of your face (O Muhammad SAWS!), towards the heaven. Surely **We** will turn you to a direction of prayer that pleases you. So turn your face towards the direction of Al-Masjid Al-Haraam (Kabah). And wherever you (believers) are, turn your faces towards its direction. And indeed, those who were given the Book, know well that it is the truth from their Lord. And Allah is not

السَّمَاءِ فَلتُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ	the heaven.	So We will surely turn you	(to the) direction of prayer	you will be pleased with.	the direction of prayer	(of) Al-Masjid Al-Haraam	and wherever	your face	So turn	your faces	[so] turn	you are	those who	And indeed,	(in) its direction.	your faces	those who were given	the Book	surely know	that it	(is) the truth	from	their Lord.	And not	(is) Allah
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بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ آتَيْتَ الَّذِينَ	unaware of what they do.
(to) those who you come And even if 144 they do. of what unaware	
أُوتُوا الْكِتَابَ بِحُلٍّ آيَةً مَّا تَتَّبِعُونَ قِبَلَتَكَ	145. And even if you bring to those who were given the Book all the signs, they would not follow your direction of prayer, nor will you follow their direction of prayer. And nor would they be followers of each other's direction of prayer. And if you follow their desires after knowledge has come to you, then surely you will be among the wrongdoers.
your direction of prayer, they would follow not (the) signs, with all the Book were given	
وَمَا أَنْتَ بِتَابِعٍ قِبَلَتِهِمْ وَمَا بَعْضُهُمْ	
some of them And not (of) their direction of prayer. a follower (will) you (be) and not	
بِتَابِعٍ قِبَلَةٍ بَعْضٌ وَلَئِنْ اتَّبَعْتَ	
you followed And if (of each) other. (of the) direction of prayer (are) followers	
أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ	
indeed, you the knowledge, of came to you [what] after their desires	
إِذَا لَّيْنِ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ	146. Those to whom We gave the Book, recognize it like they recognize their sons. But indeed, a group of them knowingly conceal the Truth.
(To) those whom 145 the wrongdoers. (be) surely among (would) then	
اتَّبَعْتَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ	
their sons. they recognize like they recognize it the Book, We gave [them]	
وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ	147. The Truth is from your Lord, so do not be among the doubters.
know. while they the Truth surely they conceal of them a group And indeed,	
﴿١٤٦﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُسْتَرِينَ	148. And for everyone is a direction towards which he turns, so race towards good. Wherever you will be, Allah will bring you together. Indeed, Allah has power over everything.
the doubters. among be so (do) not your Lord, (is) from The Truth 146	
﴿١٤٧﴾ وَلِكُلٍّ وَّجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا	
so race turns towards it, he (is) a direction - And for everyone 147	
الْخَيْرَاتِ آيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ	
Indeed, Allah together. Allah will bring you you will be Wherever (to) the good.	
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ	149. And from wherever you start forth (for prayers) turn your face in the direction of Al-Masjid Al-Haraam (Kabah). And indeed, it is the truth from your Lord. And Allah is not unaware of what you do.
you start forth, wherever And from 148 All-Powerful. thing every (is) on	
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ	
And indeed, it (of) Al-Masjid Al-Haraam. (in the) direction your face [so] turn	
لَلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ	
you do. of what unaware (is) Allah And not your Lord. from (is) surely the truth	
﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ	150. And from wherever you start forth (for prayer) turn your face in the direction
(in the) direction your face [so] turn you start forth wherever And from 149	

of Al-Masjid Al-Haraam (Kabah). And wherever you are, turn your faces towards it, so that people will not have any argument against you except the wrongdoers among them, so do not fear them but fear **Me**, so that **I** may complete **My** favor upon you, perhaps you may be guided.

151. Similarly **We** sent among you a Messenger from among you, who recites to you **Our** verses and purifies you and teaches you the Book and the wisdom, and teaches you what you were not knowing.

152. So remember **Me**, **I** will remember you. And be grateful to **Me** and do not be ungrateful to **Me**.

153. O you who believe! Seek help through patience and prayer. Indeed, Allah is with the patient ones.

154. And do not say about those who are slain in the way of Allah, "They are dead." Nay, they are alive, but you do not perceive.

155. And surely **We** will test you with something of fear, hunger, loss of wealth, lives and fruits; but give good news to the patient ones.

156. Who, when misfortune strikes them, they say, "Indeed, we belong to Allah and indeed to **Him** we

الْمَسْجِدِ الْحَرَامِ	وَحَيْثُ مَا كُنْتُمْ	فَوَلُّوا وُجُوهَكُمْ				
(of) Al-Masjid Al-Haraam.	And wherever	you (all) are	[so] turn	your faces		
شَظْرَةً لِّمَنَّا	يَكُونُ لِلنَّاسِ	عَلَيْكُمْ حُجَّةٌ				
(in) its direction,	will be	for the people	against you	any argument		
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ	فَلَا تَخْشَوْهُمْ	وَإِخْشَاؤِي				
wronged	among them;	so (do) not	fear them,	but fear Me .		
وَلَا تَتِمَّ نِعْمَتِي عَلَيْكُمْ	وَلَعَلَّكُمْ	تَهْتَدُونَ				
And that I complete	My favor	upon you	[and] so that you may	(be) guided.	150	
كَمَا أَرْسَلْنَا فِيكُمْ	رَسُولًا مِنْكُمْ	يَتْلُوا عَلَيْكُمْ				
We sent	among you	a Messenger	from you	(who) recites	to you	As
أَيَّتِنَا	وَيُزَكِّيْكُمْ	وَيُعَلِّمُكُمُ	الْكِتَابَ	وَالْحِكْمَةَ		
and purifies you	and teaches you	the Book	and the wisdom			
وَيُعَلِّمُكُمُ	مَا لَمْ تَكُونُوا تَعْلَمُونَ	فَاذْكُرُونِي				
and teaches you	what	not	you were	knowing.	151	So remember Me ,
أَذْكُرْكُمْ	وَأَشْكُرُوا لِي	وَلَا تَكْفُرُونِ				
I will remember you	and be grateful	to Me	and (do) not be ungrateful to Me .			
يَا أَيُّهَا الَّذِينَ آمَنُوا	اسْتَعِينُوا	بِالصَّبْرِ	وَالصَّلَاةِ	إِنَّ		
believe[d]!	Seek help	through patience	and the prayer.	Indeed,		
اللَّهُ	مَعَ الصَّابِرِينَ	وَلَا تَقُولُوا	لِمَن يُقْتَلُ			
Allah	(is) with	the patient ones.	And (do) not say	for (the ones) who	are slain	
فِي سَبِيلِ اللَّهِ	أَمْوَاتٌ بَلْ	أَحْيَاءُ وَلَكِن				
(of) Allah	(the) way	in	"(They are) dead."	Nay,	(they are) alive	[and] but
لَا تَشْعُرُونَ	وَلَنَبْلُوَنَّكُمْ	بِشَيْءٍ	مِّنْ			
you (do) not perceive.	And surely We will test you	with something	of			
الْخَوْفِ وَالْجُوعِ	وَنَقْصِ مِّنَ الْأَمْوَالِ	وَالْأَنْفُسِ	وَالشَّرَاتِ			
and [the] hunger	and [the] fear	of	and loss	[the] wealth	and [the] lives	and [the] fruits,
وَبَشِّرِ	الصَّابِرِينَ	إِذَا	أَصَابَتْهُمْ			
but give good news	(to) the patient ones.	155	Those who,	when	strikes them	
مُصِيبَةٍ	قَالُوا	إِنَّا لِلَّهِ	وَإِنَّا	إِلَيْهِ		
a misfortune,	they say,	"Indeed, we belong to Allah	and indeed we	towards Him		

لُرْجَعُونَ ١٥٦ ط	أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ	مِّن رَّبِّهِمْ وَرَحْمَةٌ	١٥٦	will return."
and Mercy.	from their Lord	(are) blessings	on them	Those
وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ١٥٧	إِنَّ الصَّافَا وَالْمَرْوَةَ		157	(are) the guided ones. [they]
and the Marwah	the Safa	Indeed,		And those
مِنْ شَعَائِرِ اللَّهِ ١٥٨	فَمَنْ حَجَّ الْبَيْتَ أَوْ			
or	(of) the House	performs Hajj	So whoever	(of) Allah. (are) from (the) symbols
اعْتَمَرَ ١٥٩	فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا			
between [both of] them.	he walks	that	on him	blame so no performs Umrah,
وَمَنْ تَطَوَّعَ خَيْرًا ١٥٨	فَإِنَّ اللَّهَ شَاكِرٌ			
(is) All-Appreciative,	then indeed, Allah	good,	voluntarily does	And whoever
عَلِيمٌ ١٥٨	إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنْ			
of	We revealed	what	conceal	those who
Indeed,	158	All-Knowing.		
الْبَيِّنَاتِ ١٥٩	وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ			
to the people	[what] We made clear	after	and the Guidance,	the clear proofs,
فِي الْكِتَابِ ١٥٩	أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللُّعُنُونَ			
the ones who curse.	and curse them	Allah curses them	those,	the Book - in
إِلَّا ١٥٩	الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا			
and openly declar[ed].	and reform[ed]	who repent[ed]	those	Except
159	فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ			
the Acceptor of Repentance,	and I (am)	from them,	I will accept repentance	Then those,
الرَّحِيمُ ١٦٠	إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ			
while they	and die[d]	disbelieve[d]	Indeed, those who	160
the Most Merciful.				
كُفَّارٍ ١٦١	أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ			
and the Angels,	(of) Allah,	(is the) curse	on them	those,
(were) disbelievers,				
وَالنَّاسِ ١٦١	أَجْمَعِينَ ١٦١	خُلِدِينَ فِيهَا لَا يُخَفَّفُ		
Will not be lightened	in it.	(Will) abide forever	161	all together.
and the mankind,				
عَنْهُمْ ١٦٢	الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ١٦٢	وَاللَّهُمَّ		
And your God	162	will be reprieved.	they	and not
the punishment	for them			
إِلَهٌ وَاحِدٌ ١٦٣	لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ			
the Most Merciful.	the Most Gracious,	Him,	except	(there is) no god
(is) one God;				

will return."

157. Those are the ones on whom are blessings from their Lord and Mercy. And they are the guided ones.

158. Indeed, the *Safa* and the *Marwah* are symbols of Allah. So whoever performs *Hajj* or *Umrah*, there is no blame on him for walking between them. And whoever does good voluntarily, then indeed, Allah is All-Appreciative, All-Knowing

159. Indeed, those who conceal the clear proofs **We** revealed, and the Guidance, after **We** made it clear for the people in the Book - they are cursed by Allah and cursed by those who curse.

160. Except those who repent and reform themselves and openly declare, then from those, **I** will accept repentance, and **I** am the Acceptor of Repentance, the Most Merciful.

161. Indeed, those who disbelieve and die as disbelievers, upon them is the curse of Allah, the Angels and the mankind all together.

162. (They will) abide in it forever. The punishment will not be lightened for them, nor will they be reprieved.

163. And your God is one God; there is no god except **Him**, the Most Gracious, the Most Merciful.

164. Indeed, in the creation^{١٦٣} of the heavens and the earth and the alternation^{١٦٣} of the night and the day, and the ships which sail in the sea with that which benefits people, and what Allah has sent down from the sky of rain, giving life thereby to the earth after its death, and dispersing therein of all kinds of moving creatures, and directing the winds and the clouds controlled between the sky and the earth, surely are signs for people who use their intellect.

165. And (yet) among mankind are some who take for worship others besides Allah as equals to Him. They love them as they should love Allah. But those who believe are stronger in their love for Allah. And if only those who wronged could see, when they will see the punishment, that all power belongs to Allah and Allah is severe in punishment.

166. When those who were followed disown those who followed them, and they will see the punishment and all their ties will be cut off.

167. And those who followed will say, "If only we had (one more chance) to return (to the world), we would disown them as they have disowned us." Thus Allah will show them their deeds as regrets for them. They will never come out of the Fire.

١٦٣	إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاٰخِرَةِ النَّبٰتِ وَالنَّهَارِ وَاللَّيْلِ وَالْغُلُوكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا اَنْزَلَ اللّٰهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيْهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْاَرْضِ لَاٰيَاتٍ لِّقَوْمٍ يَعْقِلُوْنَ	163
and alternation	and the earth, (of) the heavens (the) creation in Indeed,	
benefits	with what the sea in sail which and the ships and the day, of the night	
giving life thereby	[of] water, from the sky Allah (has) sent down and what [the] people,	
moving creature,	[of] every therein and dispersing its death, after (to) the earth	
the sky	between [the] controlled and the clouds (of) the winds and directing	
١٦٤	وَمِنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللّٰهِ اٰندَادًا يُحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ وَالَّذِيْنَ اٰمَنُوْا اَشَدُّ حُبًّا لِلّٰهِ وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْا اِذْ يَرُوْنَ الْعَذَابَ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا وَاَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ	164
They love them	equals. Allah besides takes who the mankind And among	
for Allah.	(in) love (are) stronger believe[d] And those who as (they should) love Allah.	
that	the punishment they will see when wronged, those who would see And if	
١٦٥	اِذْ تَبَرَّآ الَّذِيْنَ اتَّبَعُوْا مِنْ الَّذِيْنَ اتَّبَعُوْا وَرَاَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْاَسْبَابُ	165
followed	[from] those who were followed those who will disown When	
the relations.	for them [and] will be cut off the punishment, and they will see	
then we will disown	a return, for us "(Only) if [that] followed, those who And said	
their deeds	Allah will show them Thus [from] us." they disown as [from] them	
١٦٧	حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِيْنَ مِنَ النَّارِ	167
the Fire.	from will come out they And not for them. (as) regrets	

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۚ وَلَا									
And (do) not	(and) good.	lawful	(is) in the earth -	of what	Eat	O mankind!			
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ									
clear.	an enemy	(is) to you	Indeed, he	the Shaitaan.	(the) footsteps (of)	follow			
﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا									
you say	and that	and the shameful	to (do) the evil	he commands you	Only	168			
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا									
"Follow	to them,	it is said	And when	169	you know.	not	what	Allah	about
مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ									
[on it]	we found	what	we follow	"Nay	they said,	Allah has revealed," what			
آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ									
(did) not understand	their forefathers	[were]	Even though	our forefathers (following)".					
شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ									
(of) those who	And (the) example	170	and they were not guided?			anything			
كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِهَا لَا يَسْمَعُ									
(does) not hear	at what	shouts	(of) the one who	(is) like (the) example	disbelieve[d]				
إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ									
(do) not understand.	[so] they	(and) blind,	dumb,	deaf	and cries -	calls	except		
﴿١٧١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا									
what	from (the) good	Eat	believe[d]!	O you who			171		
رَزَقْنَاهُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ									
worship Him alone.			you	if	to Allah	and be grateful	We have provided you		
﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ									
and [the] blood,	the dead animals,	to you	He has forbidden			Only	172		
وَلَحْمَ الْخَنَازِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۚ									
Allah.	to other than	[with it]	and what has been dedicated			(of) swine,	and flesh,		
فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا									
and not	(being) disobedient	without	(is) forced by necessity			So whoever			
عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ									
Most Merciful.	(is) Oft-Forgiving,	Indeed, Allah	on him.	sin	then no	transgressor,			

168. O mankind! Eat from whatever is on the earth - lawful and good and do not follow the footsteps of Shaitaan. Indeed, he is your clear enemy.

169. He (Shaitaan) only commands you to do evil and shameful deeds and to say about Allah what you do not know.

170. And when it is said to them, "Follow what Allah has revealed," they said, "Nay, we will follow what we found our forefathers following." Even though their forefathers understood nothing, nor were they guided?

171. And the example of those who disbelieve is like the one (shepherd) who shouts at that which hears nothing but calls and cries - deaf, dumb, and blind, they do not understand.

172. O you who believe! Eat from the good things which We have provided you and be grateful to Allah if you worship Him alone.

173. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is compelled (by necessity), without (willful) disobedience nor transgressing (the limits) then there is no sin on him. Indeed, Allah is Oft-Forgiving, and Most Merciful.

174. Indeed, those who conceal what Allah has revealed of the Book, and purchase a small gain therewith, they eat nothing except Fire in their bellies. And Allah will not speak to them on the Day of Judgment, nor will He purify them, and they will have a painful punishment.

175. Those are the ones who buy astraying in place of Guidance and punishment in place of forgiveness. So what is their endurance on the Fire!

176. That is because Allah has sent down the Book in Truth. And indeed, those who differ over the Book are in extreme dissension.

177. It is not righteousness that you turn your faces towards the east or the west but righteous is he who believes in Allah, the Last Day, the Angels, the Book, and the Prophets and gives wealth in spite of love for it to the near relatives, the orphans, the needy, the wayfarer, and those who ask, and in freeing the slaves; and who establishes prayer and gives zakah and he who fulfils the covenant when he makes it; and he who is patient in suffering, hardship,

١٧٣	إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ شَيْئًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَا يَزِيدُهُمْ عَذَابًا أَلِيمًا ۝ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابِ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ۝ ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ۝ لَيْسَ الذِّبُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ	of the Book, what Allah (has) revealed conceal Indeed, those who 173
١٧٤	وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابِ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ۝ ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ۝ لَيْسَ الذِّبُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ	in their bellies not they eat Those, little. a gain there with and they purchase except (of) [the] Judgment (on the) Day And Allah will not speak to them the Fire. except and He will not purify them, and for them and (is) a punishment painful. 174 Those
١٧٥	وَالَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابِ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ۝ ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ۝ لَيْسَ الذِّبُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ	and [the] punishment for [the] Guidance, [the] astraying purchase[d] (are) they who That 175 the Fire! on their endurance So what (is) for [the] forgiveness. 176 far. schism (are) surely in the Book in who differed and the west, the east towards your faces you turn that [the] righteousness [and] but [the] Last, and the Day in Allah believes (is he) who the righteous[ness] and the Angels, and gives and the Prophets, and the Book, and the needy, and the orphans, (to) the near relatives, in spite of his love (for it) freeing the necks (slaves) and in and those who ask, and the wayfarer, and (who) establish their covenant and those who fulfill the zakah, and give the prayer, and (who) establish and [the] hardship, in [the] suffering and those who are patient they make it; when

وَحِينَ	الْبَاسِ	أُولَئِكَ	الَّذِينَ	صَدَقُوا	وَأُولَئِكَ
and those,	are true	(are) the ones who	Those	(of) [the] stress.	and (the) time
هُمْ	الْمُتَّقُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	كُتِبَ
Prescribed	believe[d]!	who	O you	177	(are) the righteous. [they]
عَلَيْكُمْ	الْقِصَاصُ	فِي الْقَتْلِ	الْحُرُّ		
the freeman	in (the matter of) the murdered,	(is) the legal retribution	for you		
بِالْحُرِّ	وَالْعَبْدُ	بِالْعَبْدِ	وَالْأُنْثَى	بِالْأُنْثَى	
for the female.	and the female	for the slave,	and the slave	for the freeman,	
فَمَنْ	عُفِيَ	لَهُ	مِنْ أَخِيهِ	شَيْءٌ	فَاتَّبَاعٌ
then follows up	anything,	from his brother	[for it]	is pardoned	But whoever
بِالْمَعْرُوفِ	وَأَدَاءٌ	إِلَيْهِ	بِإِحْسَانٍ	ذَلِكَ	تَخْفِيفٌ
from	a concession	That (is)	with kindness.	to him	[and] payment
رَبِّكُمْ	وَرَحْمَةً	فَمَنْ	اعْتَدَى	بَعْدَ	ذَلِكَ
then for him	that,	after	transgresses	Then whoever	and mercy.
عَذَابٌ	أَلِيمٌ	وَلَكُمْ	فِي الْقِصَاصِ	حَيَوَةٌ	
(is) life,	in the legal retribution	And for you	178	painful.	(is) a punishment
يَأُولِي الْأَلْبَابِ	لَعَلَّكُمْ	تَتَّقُونَ	كُتِبَ		
Prescribed	179	(become) righteous.	So that you may	O men of understanding!	
عَلَيْكُمْ	إِذَا	حَضَرَ	أَحَدُكُمْ	الْمَوْتُ	إِنْ تَرَكَ خَيْرًا
good	he leaves	if	[the] death,	any of you	approaches
الْوَصِيَّةُ	لِلْوَالِدَيْنِ	وَالْأَقْرَبِينَ	بِالْمَعْرُوفِ	حَقًّا	عَلَى
on	a duty	with due fairness	and the near relatives	for the parents	(making) the will
الْمُتَّقِينَ	فَمَنْ	بَدَّلَهُ	بَعْدَ مَا	سَمِعَهُ	
he (has) heard [it],	after what	changes it	Then whoever	180	the righteous ones.
فَإِنَّمَا	إِثْمُهُ	عَلَى	الَّذِينَ يَبَدِّلُونَهُ	إِنَّ	اللَّهَ
(is) All-Hearing,	Allah	Indeed,	alter it.	those who	(would be) on
عَلَيْهِمْ	فَمَنْ	خَافَ	مِنْ مُوْصٍ	جَنَفًا	أَوْ إِثْمًا
sin,	or	(any) error	(the) testator	from	fears
فَأَصْلَحَ	بَيْنَهُمْ	فَلَا	إِثْمَ عَلَيْهِ	إِنَّ	اللَّهَ
Allah	Indeed,	on him.	sin	then (there is) no	between them,
then reconciles					

and periods of stress. Those are the ones who are true and it is those who are the righteous.

178. O you who believe! Legal retribution is prescribed for you in cases of murder, the freeman for the freeman, and the slave for the slave, and the female for the female. But whoever is pardoned in any way by his brother then a suitable payment should be made to him in fairness. This is a concession and mercy from your Lord. But whoever transgresses after that, will have a painful punishment.

179. And in legal retribution there is (saving of) life for you, O men of understanding! So that you may become righteous.

180. Prescribed for you when death approaches any of you, if he leaves good, that he should make a will for the parents and near relatives with due fairness - a duty on the righteous.

181. Then whoever changes it after he has heard it - the sin is only upon those who alter it. Indeed, Allah is All-Hearing, All-Knowing.

182. But if one fears from the testator any error or sin, and brings about a reconciliation between them, then there is no sin on him. Indeed, Allah

is Oft-Forgiving, Most Merciful.

183. O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may become righteous.

184. (Fasting is for) a limited number of days. So whoever among you is sick or on a journey, then an equal number of days (are to be made up) later. And upon those who can afford it - a ransom of feeding a poor. And whoever volunteers good then it is better for him. And if you fast, it is better for you, if you only knew.

185. Ramadhan is the month in which the Quran was revealed as a Guidance for mankind and clear proofs of Guidance and the Criterion (of right and wrong). So whoever among you witnesses the month (of Ramadhan) should fast in it; and whoever is sick or on a journey, then the prescribed number of days (should be made up) from other days. Allah intends for you ease and does not intend for you hardship, so that you complete the prescribed period and that you magnify Allah for having guided you, so that you may be grateful.

186. And when My servants ask you concerning Me, then indeed I am near. I respond to the invocation of the supplicant

غَفُورٌ رَّحِيمٌ ١٨٢	يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ	Is prescribed	believe[d]!	who	O you	182	All-Merciful.	(is) Oft-Forgiving,
عَلَيْكُمْ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ	لَعَلَّكُمْ تَتَّقُونَ ١٨٣	before you,	those	to	was prescribed	as	[the] fasting	for you
فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ	مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ	then a prescribed number	a journey,	on	or	sick	among you is	So whoever
مِنْ أَيَّامٍ أُخَرَ ١٨٤	تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ١٨٥	a poor.	(of) feeding	a ransom	can afford it,	those who	And on	other.
وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ	بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا	the month,	among you	witnesses	So whoever	and the Criterion.	[the] Guidance	of
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ	وَلَعَلَّكُمْ تَشْكُرُونَ ١٨٦	He guided you	[what]	for	Allah	and that you magnify	the prescribed period	
عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ		My servants	ask you	And when	185	(be) grateful.	so that you may	
		(of) the supplicant	(to the) invocation	I respond	near.	then indeed I am	about Me,	

إِذَا	دَعَانِ	فَلْيَسْتَجِيبُوا إِلَى	وَلْيُؤْمِنُوا بِي
when	he calls Me.	So let them respond to Me	and let them believe in Me,
لَعَلَّهُمْ	يَرْشُدُونَ ﴿١٨٦﴾	أُحِلَّ	لَكُمْ لَيْلَةَ
so that they may	(be) led aright.	Permitted	186 for you (in the) nights
الصَّيَامِ	الرَّفَثِ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ	لِبَاسٌ	لَهُنَّ
(of) fasting	(is) the approach to your wives.	They (are) garments	and you
لَكُمْ لَيْلَةَ	لَهُنَّ عِلْمَ اللَّهِ أَنْتُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ	لَكُمْ	لَهُنَّ
(are) garments	for them.	Allah knows	that you used to deceive yourselves,
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ	فَتَابَ عَلَيْكُمْ	وَعَفَا عَنْكُمْ	فَالْآنَ بَاشِرُوهُمْ
so He turned	towards you	and He forgave	[on] you. So now have relations with them
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ	وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ	وَكُلُوا وَاشْرَبُوا حَتَّى	يَتَبَيَّنَ
and seek	what Allah has ordained	for you.	And eat and drink until becomes distinct
لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ	لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ	ثُمَّ	لَكُمْ
to you	the thread [the] white from the thread [the] black of [the] dawn.	Then	
أَتِمُّوا الصِّيَامَ إِلَى الْآيِلِ وَلَا تَبَاشِرُوهُمْ وَأَنْتُمْ	أَتِمُّوا الصِّيَامَ إِلَى الْآيِلِ	وَلَا تَبَاشِرُوهُمْ	وَأَنْتُمْ
complete	the fast	till the night.	while you And (do) not have relations with them
عُكُوفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا	عُكُوفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ	فَلَا	عُكُوفُونَ
(are) secluded	in the masjid.	These (are the) limits (set by) Allah,	so (do) not
تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَّاسٍ	تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَّاسٍ	لِلنَّاسِ	لِلنَّاسِ
approach them.	Thus Allah makes clear	His verses	for [the] people
لَعَلَّهُمْ	يَتَّقُونَ ﴿١٨٧﴾	وَلَا تَأْكُلُوا	أَمْوَالَكُمْ
so that they may	(become) righteous.	187 And (do) not eat	your properties
بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوا إِلَيْهَا إِلَى الْحُكَّامِ	بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوا إِلَيْهَا إِلَى الْحُكَّامِ	إِلَى الْحُكَّامِ	بَيْنَكُمْ
among yourselves	wrongfully and present [with] it	to the authorities	
لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ	لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ	لِتَأْكُلُوا	فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ
so that you may eat	from a portion (the) wealth (of) the people	sinfully while you	
تَعْلَمُونَ ﴿١٨٨﴾	يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ	يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ	تَعْلَمُونَ
know.	188 They ask you	about the new moons.	“They Say,
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ	مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ	وَالْحَجِّ وَلَيْسَ	مَوَاقِيتُ
(are) indicators of periods	for the people,	and (for) the Hajj.”	And it is not

when he calls **Me**. So let them respond to **Me** and believe in **Me**, so that they may be led aright.

187. It is permitted for you in the nights of fasting to have sexual relations with your wives. They are your garments and you are their garments. Allah knows that you used to deceive yourselves, so **He** turned towards you and **He** forgave you. So now you may have relations with your wives and seek what Allah has ordained for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread of dawn. Then complete the fast till the night (i.e., sunset). And do not have relations with them when you are secluded in the masjid. These are the limits (set by) Allah, so do not approach them. Thus Allah makes clear **His** verses for the people, so that they may become righteous.

188. And do not consume your properties among yourselves wrongfully, nor render it before the authorities so that sinfully you may consume a portion of the wealth of the people, while you know.

189. They ask you about the new moons. Say, “They are indicators of periods for people and for Hajj (pilgrimage).” And it is not

righteousness that you enter the houses from their back, but the righteous is one who fears Allah. And enter the houses from their doors. And fear Allah so that you may be successful.

190. And fight in the way of Allah those who fight against you, but do not transgress. Indeed, Allah does not like the transgressors.

191. And kill them wherever you find them and drive them out from wherever they drove you out, and oppression is worse than killing. And do not fight them near Al-Masjid Al-Haraam (Kabah) until they fight you there. But if they fight you, then kill them. Such is the reward of the disbelievers.

192. And if they cease, then indeed, Allah is Oft-Forgiving, Most Merciful.

193. And fight against them until there is no more oppression, and all worship is devoted to Allah alone. But if they cease, then let there be no hostility except against the oppressors.

194. The sacred month is for the sacred month, and for violations of sanctity there is legal retribution. Then whoever transgressed against you, then you transgress against him in the same manner as he transgressed against you.

الْبُرِّ	بَانَ	تَأْتُوا	الْبُيُوتَ	مِنْ	ظُهُورِهَا	وَلَكِنَّ
[the] righteousness	that	you come	(to) the houses	from	their backs,	[and] but
الْبُرِّ	مَنْ	اتَّقَى	وَأْتُوا	الْبُيُوتَ	مِنْ	أَبْوَابِهَا
[the] righteous	(is one) who	fears (Allah).	And come	(to) the houses	from	their doors.
وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ	تُفْلِحُونَ	وَقَاتِلُوا	فِي	سَبِيلِ	
And fear Allah	so that you may	(be) successful.	And fight	in	(the) way	
اللَّهُ	الَّذِينَ	يُقَاتِلُونَكُمْ	وَلَا	تَعْتَدُوا	إِنَّ	اللَّهُ
Allah	those who	fight you	and (do) not	transgress.	Indeed,	Allah
لَا	يُحِبُّ	الْمُعْتَدِينَ	وَأَقْتُلُوهُمْ	حَيْثُ		
(does) not like	the transgressors.		And kill them	wherever		
تَقْتُلُوهُمْ	وَأَخْرِجُوهُمْ	مِنْ	حَيْثُ	أَخْرَجُوهُمْ		
you find them,	and drive them out	from	wherever	they drove you out,		
وَالْفِتْنَةُ	أَشَدُّ	مِنَ الْقَتْلِ	وَلَا	تُقَاتِلُوهُمْ	عِنْدَ	
and [the] oppression	(is) worse	[the] killing.	than	And (do) not	fight them	near
الْمَسْجِدِ الْحَرَامِ	حَتَّى	يُقَاتِلُوكُمْ	فِيهِ	فَإِنْ	قَاتَلُوكُمْ	
Al-Masjid Al-Haraam	until	they fight you	in it.	Then if	they fight you,	
فَأَقْتُلُوهُمْ	كَذَلِكَ	جَزَاءُ	الْكَافِرِينَ	فَإِنْ		
then kill them.	Such	(is the) reward	(of) the disbelievers.	Then if		
انْتَهُوا	فَإِنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ		
they cease,	then indeed,	Allah	(is) Oft-Forgiving,	Most Merciful.		
وَقَاتِلُوهُمْ	حَتَّى	لَا تَكُونَ	فِتْنَةٌ	وَيَكُونَ	الدِّينَ	
And fight (against) them	until	(there) is no	oppression,	and becomes	the religion	
لِلَّهِ	فَإِنْ	انْتَهُوا	فَلَا	عُدْوَانَ	إِلَّا	عَلَى
for Allah	Then if	they cease	then (let there be) no	hostility	except	against
الظَّالِمِينَ	الشَّهْرُ	الْحَرَامُ	بِالشَّهْرِ	الْحَرَامِ		
the oppressors.	The month	[the] sacred	(is) for the month	[the] sacred		
وَالْحُرْمَتُ	قِصَاصٌ	فَمَنْ	اعْتَدَى	عَلَيْكُمْ		
and for all the violations	(is) legal retribution.	Then whoever	transgressed	upon you		
فَاعْتَدُوا	عَلَيْهِ	بِمِثْلِ	مَا	اعْتَدَى	عَلَيْكُمْ	
then you transgress	on him	in (the) same manner	(as)	he transgressed	upon you.	

[illegible]

And fear Allah and know that Allah is with those who fear **Him**.

195. And spend in the way of Allah and let not your own hands throw yourselves into destruction. And do good; indeed, Allah loves the good-doers.

196. And complete Hajj and Umrah for Allah, but if you are held back, then offer whatever you can obtain with ease of the sacrificial animal. And do not shave your head until the sacrificial animal reaches its destination. Then whoever among you is ill or has an ailment of the scalp he must offer a ransom of fasting or charity or sacrifice. Then when you feel secure, perform Umrah followed by Hajj and offer whatever can be obtained with ease of the sacrificial animal. And whoever cannot afford it should fast for three days during Hajj and seven days after returning, making ten (days) in all. This is for those whose family does not live near Al-Masjid Al-Haraam (i.e., Kabah). And fear Allah and know that Allah is severe in retribution.

197. For Hajj there are months well known, so whoever undertakes (to perform) Hajj (in that period), should not indulge in sexual relations, nor wickedness, nor

quarrelling during Hajj. And whatever good you do - Allah is aware of it. And take provision for Hajj, but indeed, the best provision is righteousness. And fear Me, O men of understanding!

198. There is no sin upon you for seeking bounty from your Lord. And when you depart from Mount Arafat, remember Allah at the Sacred Monument (Masharil-Haram). And remember Him as He has guided you, even though, before that, you were surely among those who went astray.

199. Then depart from wherever the people depart and ask forgiveness of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.

200. Then when you complete your acts of worship, remember Allah as you remember your forefathers or (rather) with greater remembrance. Of the people there are some who say, "Our Lord! Give us in this world." They will have no share in the Hereafter.

201. And there are some who say, "Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire."

202. Those will have a share of what they have earned, and Allah is swift

جِدَالٍ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ	Allah knows it.	good	of	you do	And whatever	the Hajj.	during	quarrelling
وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ	(is) righteousness.	provision	(the) best	(but) indeed,	And take provision,			
وَاتَّقُوا يَٰٓأُولِيَ الْأَلْبَابِ ۖ لَيْسَ عَلَيْكُمْ	on you	Not is	197	(of) understanding!	O men	And fear Me,		
جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۖ فَإِذَا أَفْضْتُمْ	you depart	And when	your Lord.	from	bounty	you seek	that	any sin
مِنْ عَرَفَتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ	[the] Sacred.	the Monument	near	Allah	then remember	(Mount) Arafat	from	
وَاذْكُرُوهُ كَمَا هَدَيْكُمْ وَإِنْ كُنْتُمْ مِنْ	[from]	you were	[and] though	He (has) guided you,	as	And remember Him		
قَبْلِهِ لِمَنْ الصَّالِينَ ۖ ثُمَّ أَفِيضُوا مِنْ	from	depart	Then	198	those who went astray.	surely among	before [it],	
حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ	Allah	Indeed,	(of) Allah.	and ask forgiveness	the people	depart	wherever	
غَفُورٌ رَحِيمٌ ۖ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ	your acts of worship	you complete[d]	Then when	199	Most Merciful	(is) Oft-Forgiving,		
فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ	(with) greater	or	your forefathers	as you remember	Allah	then remember		
ذِكْرًا ۚ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي	in	Grant us	"Our Lord!	say,	who	the people	And from	remembrance.
الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ	200	any share.	[of]	the Hereafter	in	for him	And not	the world."
وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي	and in	good	the world	in	Grant us	"Our Lord!	say,	who
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۚ	201	(of) the Fire."	(from the) punishment	and save us	good,	the Hereafter		
أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعُ	(is) swift	and Allah	they earned,	of what	(is) a share	for them	Those -	

الْحِسَابِ ٢٠٢	وَادْكُرُوا	اللَّهِ	فِي أَيَّامٍ مَّعْدُودَاتٍ ط						
(in taking) account.	202	And remember	Allah	during	days	numbered.			
فَمَنْ	تَعَجَّلَ فِي يَوْمَيْنِ	فَلَا	إِثْمَ عَلَيْهِ	وَمَنْ					
Then (he) who	in	two days	then no	sin	upon him,	and whoever			
تَأَخَّرَ	فَلَا	إِثْمَ عَلَيْهِ	لِمَنِ	اتَّقَى	وَاتَّقُوا	اللَّهِ			
delays	then no	sin	upon him	for (the one) who	fears.	And fear	Allah		
وَأَعْلَمُوا	أَنَّكُمْ	إِلَيْهِ	تُحْشَرُونَ ٢٠٣	وَمَنْ	النَّاسِ				
and know	that you	unto Him	will be gathered.	203	And of	the people			
مَنْ	يُعْجِبُكَ	قَوْلُهُ	فِي	الْحَيَاةِ	الدُّنْيَا				
(is the one) who	pleases you	(with) his speech	in	the life	(of) the world,				
وَيُشْهَدُ	اللَّهُ	عَلَى	مَا	فِي	قَلْبِهِ	وَهُوَ			
and he calls to witness	Allah	on	what	(is) in	his heart,	and he			
أَلَدُّ	الْخِصَامِ	٢٠٤	وَإِذَا	تَوَلَّى	سَعَى				
(is) the most quarrelsome of opponents.	204	And when	he turns away	he strives					
فِي الْأَرْضِ	لِيُفْسِدَ	فِيهَا	وَيُهْلِكَ	الْحَرْثَ	وَالنَّسْلَ ط				
the earth	to spread corruption	[in it],	and destroys	the crops	and progeny.				
وَاللَّهُ	لَا	يُحِبُّ	الْفُسَادَ ٢٠٥	وَإِذَا	قِيلَ لَهُ				
And Allah	(does) not	love	[the] corruption.	205	And when	it is said	to him		
اتَّقِ	اللَّهُ	أَخَذَتْهُ	الْعِزَّةُ	بِالْإِثْمِ	فَحَسْبُهُ	جَهَنَّمَ ط			
"Fear	Allah,"	takes him	(his) pride	to [the] sins.	Then enough for him	(is) Hell -			
وَلَيْسَ	الْإِهَادُ	٢٠٦	وَمِنْ	النَّاسِ	مَنْ				
[and] surely an evil	[the] resting-place.	206	And of	the people	(is the one) who				
يُشْرِئُ	نَفْسَهُ	ابْتِغَاءَ	مَرْضَاتِ	اللَّهِ ط	وَاللَّهُ	رَهْءَوْفٍ			
sells	his own self	seeking	pleasure	(of) Allah.	And Allah	(is) full of Kindness			
بِالْعِبَادِ ٢٠٧	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	ادْخُلُوا	فِي السِّلْمِ				
to His servants.	207	O you	who	believe[d]!	Enter	in	Islam		
كَافَّةً ص	وَلَا	تَتَّبِعُوا	خُطُوتِ	الشَّيْطَانِ ط	إِنَّهُ				
completely,	and (do) not	follow	footsteps	(of) the Shaitaan.	Indeed, he				
لَكُمْ	عَدُوٌّ	مُبِينٌ ٢٠٨	فَإِنْ	زَلَلْتُمْ	مِنْ بَعْدِ	مَا			
(is) for you	an enemy	open.	208	Then if	you slip	after	[what]		

in taking account.

203. And remember Allah during the numbered days. Then he who hurries in two days there is no sin upon him and whoever delays, there is no sin for the one who fears (Allah). And fear Allah and know that unto **Him** you will be gathered.

204. And of the people is he whose speech pleases you in worldly life, he calls Allah to witness as to what is in his heart, and he is the most quarrelsome of opponents.

205. And when he turns away, he strives to spread corruption in the earth and destroys the crops and progeny. And Allah does not love corruption.

206. And whenever it is said to him, "Fear Allah," his (false) pride drives him to sins. Then enough for him is Hell - surely an evil resting-place.

207. And of the people is he who sells his own self seeking the pleasure of Allah. And Allah is full of Kindness to **His** servants.

208. O you who believe! Enter in Islam completely, and do not follow the footsteps of Shaitaan. Indeed, he is your open enemy.

209. Then if you slip after

clear proofs have come to you, then know that Allah is All-Mighty, All-Wise.

210. Are they waiting for Allah to reveal **Himself** to them in the shadows of the clouds and the Angels, and the matter is decreed? And to Allah^{٢٠٩} return all matters.

211. Ask the Children of Israel, how many clear Signs **We** have given them. And whoever changes the Favor of Allah after it has come to him - then indeed, Allah is severe in chastising.

212. Beautified is the life of this world for those who disbelieve, and they ridicule those who believe. But those who fear Allah will be above them on the Day of Resurrection. And Allah provides whom **He** wills without measure.

213. Mankind was one single community, and Allah raised up Prophets as bearers of glad tidings and as warners, and sent down with them the Book in truth to decide between the people concerning that in which they differed. And only those who were given the Book differed in it - after clear proofs came to them - out of jealousy among themselves. And Allah, by **His** permission, guided those who believed to the truth concerning that over which

جَاءَتْكُمْ	الْبَيِّنَاتُ	فَاعْلَمُوا أَنَّ اللَّهَ	عَزِيزٌ	حَكِيمٌ	
All-Wise.	(is) All-Mighty,	Allah	that	then know	(from) the clear proofs, came to you
هَلْ	يَنْظُرُونَ	إِلَّا	أَنْ	يَأْتِيَهُمُ اللَّهُ	فِي ظِلِّ
209	Are	they waiting	that	Allah comes to them	in (the) shadows
مِّنَ الْغَمَامِ	وَالْمَلَائِكَةُ	وَقُضِيَ الْأَمْرُ	وَإِلَى اللَّهِ		
of	[the] clouds,	and the Angels,	and the matter is decreed?	And to	Allah
تَرْجِعُ	الْأُمُورَ	سَلِّ	بَنَى	إِسْرَائِيلَ	كَمْ
return	(all) the matters.	210	Ask	(the) Children	(of) Israel, how many
أَتَيْتَهُمْ	مِّنْ آيَةٍ بَيِّنَةٍ	وَمَنْ	يُبَدِّلْ	نِعْمَةً	اللَّهُ
We gave them	of	(the) clear Sign(s).	And whoever	changes	(of) Allah
مِنْ بَعْدِ	مَا	جَاءَتْهُ	فَإِنَّ	اللَّهَ	شَدِيدُ
after	[what]	it (has) come to him -	then indeed,	Allah	(is) severe
الْعِقَابِ	زَيْنٌ	لِّلَّذِينَ	كَفَرُوا	الْحَيَاةِ	
in [the] chastising.	211	Beautified	for those who	disbelieve[d]	(is) the life
الدُّنْيَا	وَيَسْخَرُونَ	مِنَ الَّذِينَ	آمَنُوا	وَالَّذِينَ	اتَّقُوا
(of) the world,	and they ridicule	[of]	those who	believe[d].	And those who
فَوْقَهُمْ	يَوْمَ	الْقِيَمَةِ	وَاللَّهُ	يَرْزُقُ	مَنْ
(they will be) above them	(on the) Day	(of) Resurrection.	And Allah	provides	whom
يَشَاءُ	بَغَيْرِ	حِسَابٍ	كَانَ	النَّاسُ	أُمَّةً
He wills	without	measure.	212	Was	mankind
فَبَعَثَ اللَّهُ	النَّبِيِّينَ	مُبَشِّرِينَ	وَمُنذِرِينَ		
then Allah raised up	[the] Prophets	(as) bearers of glad tidings	(as) warners,		and (as)
وَأَنْزَلَ	مَعَهُمُ	الْكِتَابَ	بِالْحَقِّ	لِيَحْكُمَ	بَيْنَ النَّاسِ
and sent down	with them	the Book	in [the] truth	to judge	[the] people
فِيمَا	اختلفُوا	فِيهِ	وَمَا	اختلفَ	فِيهِ إِلَّا الَّذِينَ
they differed	in what	[in it].	And (did) not	differ[ed]	in it
أُوتُوهُ	مِنْ بَعْدِ	مَا	جَاءَتْهُمْ	الْبَيِّنَاتُ	بَغِيًّا
were given it	after	[what]	came to them	the clear proofs,	(out of) jealousy
بَيْنَهُمْ	فَهَدَى اللَّهُ	الَّذِينَ	آمَنُوا	لَهَا	
among themselves.	And Allah guided	those who	believe[d]	regarding what	

اٰخْتَلَفُوْا	فِيْهِ	مِّنَ الْحَقِّ	بِاٰذْنِهٖ	وَاللّٰهُ	يَهْدِيْ	مَنْ
whom	guides	And Allah	with His permission.	the Truth	of	[in it] they differed
يَشَآءُ	اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ	ۚ	اَمْ حَسِبْتُمْ	اَنْ	تَدْخُلُوْا	
you will enter	that (do) you think	Or	213	a straight path.	to	He wills
اَلْجَنَّةِ	وَلَمَّا	يَاْتِكُمْ	مِّثْلُ	اَلَّذِيْنَ	خَلَوْا	
passed away	those who	like (came to)	(has) come to you	while not	Paradise	
مِّنْ قَبْلِكُمْ	مَسْتَهْمٌ	اَلْبَاسَاءُ	وَالضَّرَآءُ	وَزُلْزِلُوْا		
and they were shaken	and [the] hardship,	[the] adversity	Touched them	before you?		
حَتّٰى	يَقُوْلَ	الرَّسُوْلُ	وَالَّذِيْنَ	اٰمَنُوْا	مَعَهٗ	مَتٰى
"When	with him,	believed	and those who	the Messenger	said	until
نَصْرُ	اَللّٰهِ	اَلَا	اِنَّ	نَصْرَ	اَللّٰهِ	قَرِيْبٌ
214	(is) near.	(of) Allah	help	[Indeed]	Unquestionably,	(will) Allah's help (come)?"
يَسْأَلُوْنَكَ	مَاذَا	يُفْقِنُوْنَ	قُلْ	مَا	اَنْفَقْتُمْ	مِّنْ خَيْرٍ
good,	of	you spend	"Whatever	Say,	they (should) spend.	what
فَلِلّٰوَالِدِيْنَ	وَالْاَقْرَبِيْنَ	وَالْيَتٰى	وَالْمَسْكِيْنَ	وَابْنِ السَّبِيْلِ		
and the wayfarer.	and the needy,	and the orphans,	and the relatives,	(is) for parents,		
وَمَا	تَفْعَلُوْا	مِّنْ خَيْرٍ	فَاِنَّ	اَللّٰهَ	بِهٖ	عَلِيْمٌ
215	(is) All-Aware.	of it	Allah	So indeed,	good.	of you do
كُتِبَ	عَلَيْكُمْ	اَلْقِتَالُ	وَهُوَ	كُرْهُ	لَكُمْ	وَعَسٰى
But perhaps	to you.	(is) hateful	while it	[the] fighting	upon you	Is prescribed
اَنْ	تَكْرَهُوْا	شَيْئًا	وَهُوَ	خَيْرٌ	لَّكُمْ	وَعَسٰى
you love	[that]	and perhaps	for you;	(is) good	and it	a thing
شَيْئًا	وَهُوَ	شَرٌّ	لَّكُمْ	وَاللّٰهُ	يَعْلَمُ	وَاَنْتُمْ
(do) not know.	while you	knows	And Allah	for you.	(is) bad	and it
۞	يَسْأَلُوْنَكَ	عَنِ الشَّهْرِ الْحَرَامِ	قِتَالٍ	فِيْهِ		
in it.	(concerning) fighting	[the] sacred -	the month	about	They ask you	216
قُلْ	قِتَالٌ	فِيْهِ	كَبِيْرٌ	وَصَدٌّ	عَنْ سَبِيْلِ	
(the) way	from	but hindering (people)	(is) a great (sin);	therein	"Fighting	Say,
اَللّٰهُ	وَقُرْءٌ	بِهٖ	وَالْمَسْجِدِ الْحَرَامِ			
and (preventing access to)	Al-Masjid Al-Haraam,	in Him	and disbelief	(of) Allah,		

they had differed. And Allah guides whom He wills to a straight path.

214. Or do you think that you will enter Paradise while such (trial) has not (yet) come to you as came to those who passed away before you? They were afflicted with adversity and hardship and they were so shaken that even the Messenger and those who believed along with him said, "When will Allah's help come?" Unquestionably, Allah's help is near.

215. They ask you what they should spend. Say, "Whatever you spend of good is for parents, and the relatives, and the orphans, and the needy, and the wayfarer. And whatever good you do, indeed, Allah is All-Aware of it.

216. Fighting is prescribed upon you while it is disliked by you. But perhaps you dislike a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you do not know.

217. They ask you about fighting in the sacred months. Say, "Fighting therein is a great sin; but hindering (people) from the way of Allah and disbelief in Him and (preventing access to) Al-Masjid Al-Haraam

and driving out its people from it is greater sin in the sight of Allah. And oppression is worse than killing.” They will not cease to fight with you until they turn you away from your religion if they can. And whoever amongst you turns away from his religion and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter. Those are the companions of the Fire; they will abide in it forever.

218. Indeed, those who believed and emigrated and strove in the way of Allah - they hope for the Mercy of Allah. And Allah is Oft-Forgiving, Most Merciful.

219. They ask you about intoxicants and the games of chance. Say, “In both of them there is great sin and (some) benefits for people. But their sin is greater than their benefits.” And they ask you about what they should spend. Say, “Whatever you can spare.” Thus Allah makes clear the Verses to you, so that you may ponder,

220. Concerning this world and the Hereafter. They ask you concerning the orphans. Say, “Setting right their affairs for them is best. And if you associate with them, then they are your brothers.

وَاٰخِرٰجِ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ وَالْفِتْنَةُ	And [the] oppression	Allah.	near	(is) greater (sin)	from it,	its people	and driving out
اَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُوكُمْ حَتّٰى	until	(to) fight with you	they will cease	And not	[the] killing.”	than	(is) greater
يَرُدُّوكُمْ عَنْ دِيْنِكُمْ اِنْ اُسْتَطَاعُوْا وَمَنْ يَّرْتَدِدْ	turns away	And whoever	they are able.	if	your religion,	from	they turn you away
مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ فَاُولٰٓئِكَ	for those	(is) a disbeliever	while he	then dies	his religion,	from	among you
حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰٓئِكَ	And those	and the Hereafter.	the world	in	their deeds	became worthless	
اَصْحَابُ النَّارِ ۗ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢١٧﴾ اِنَّ	Indeed,	217	(will) abide forever.	in it	they	(of) the Fire,	(are) companions
الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَجَاهَدُوْا فِيْ سَبِيْلِ اللّٰهِ	(of) Allah -	(the) way	in	and strove	emigrated	and those who	believed
اُولٰٓئِكَ يَرْجُوْنَ رَاحَتَ اللّٰهِ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ	Most Merciful.	(is) Oft-Forgiving,	And Allah	(of) Allah.	(for) Mercy	they hope	those,
﴿٢١٨﴾ يَسْأَلُوْكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ	Say,	and [the] games of chance	[the] intoxicants	about	They ask you	218	
فِيْهِمَا اِثْمٌ كَبِيْرٌ وَمَنْ اِفْعَالٌ لِلنَّاسِ	for [the] people.	and (some) benefits	great,	(is) a sin	“In both of them		
وَاشْتَهٰٓا اَكْبَرُ مِنْ نَّفْعِهَآ ۚ وَيَسْأَلُوْكَ	And they ask you	(the) benefit of (the) two.”	than	(is) greater	But sin of both of them		
مَاذَا يُنْفِقُوْنَ قُلِ الْعَفْوَ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ	to you	Allah makes clear	Thus	“The surplus.”	Say,	they (should) spend.	what
الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿٢١٩﴾ فِي الدُّنْيَا	the world	Concerning	219	ponder,	so that you may	[the] Verses	
وَالْاٰخِرَةِ ۚ وَيَسْأَلُوْكَ عَنِ الْيَتٰمٰى قُلْ اِصْلَاحٌ	“Setting right (their affairs)	Say,	the orphans.	about	They ask you	and the Hereafter.	
لَّهُمْ خَيْرٌ وَّ اِنْ تَخَاطَبُوْهُمْ فَاٰخَآئُكُمْ	then they (are) your brothers.	you associate with them	And if	(is) best.	for them		

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ	And Allah knows the corrupter from the amender. And if Allah had willed He could have put you in difficulties. Indeed, Allah is All-Mighty, All-Wise."
لَاَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	All-Wise." (is) All-Mighty, Allah Indeed, surely He (could have) put you in difficulties.
وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ	220 And (do) not [you] marry [the] polytheistic women until they believe.
وَلَا مَءُومَنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ	And a believing bondwoman is better than a woman who associates others with Allah, even if [and] even if a polytheistic woman
أَعْجَبَتْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ	And (do) not she pleases you. (to) [the] polytheistic men give in marriage (your women)
حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ	until they believe, and a believing bondman is better than a polytheistic man
وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو	invites and Allah the Fire, to they invite [Those] he pleases you. [and] even if
إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ	to His Verses And He makes clear by His permission. and [the] forgiveness Paradise
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۚ وَيَسْأَلُونَكَ عَنِ	for the people so that they may take heed. 221 And they ask you about
الْمَحِيضِ قُلْ هُوَ أَذًى ۚ فَاعْتَزِلُوا النِّسَاءَ	[the] menstruation. [the] women so keep away (from) (is) a hurt, "It Say, [the] menstruation.
فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى	during (their) [the] menstruation. And (do) not until approach them
يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ	they are cleansed, Then when they are purified, from then come to them
حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ	where Allah has ordered you." Indeed, Allah loves those who turn in repentance
وَيُحِبُّ الْمُتَطَهِّرِينَ ۚ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ	and loves those who purify themselves. 222 Your wives (are) a tilth for you,
فَاتُوا حَرْثَكُمْ أُنِىْ شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ	so come (to) your tilth when you wish, and send forth (good deeds) for yourselves.

And Allah knows the corrupter from the amender. And if Allah had willed He could have put you in difficulties. Indeed, Allah is All-Mighty, All-Wise."

221. And do not marry women who associate others with Allah until they believe. And a believing bondwoman is better than a woman who associates others with Allah, even if she pleases you. And do not give your women in marriage to men who associate others with Allah until they believe and a believing bondman is better than a man who associates others with Allah, even if he pleases you. They invite to the Fire, and Allah invites to Paradise and forgiveness by His permission. And He makes clear His Verses for people so that they may take heed.

222. And they ask you about menstruation. Say, "It is a hurt, so keep away from women during their menstruation. And do not approach them until they are cleansed. Then when they have purified themselves, approach them from where Allah has ordered you." Indeed, Allah loves those who turn in repentance and those who purify themselves.

223. Your wives are a tilth for you so come to your tilth when you wish, and sent forth (good deeds) for yourselves.

And be conscious of Allah and know that you will meet **Him**. And give glad tidings to the believers.

224. And do not make Allah's name an excuse in your oaths against doing good and being righteous and making peace between people. And Allah is All-Hearing, All-Knowing.

225. Allah will not take you to task for what is unintentional in your oaths but **He** takes you to task for what your hearts have earned. And Allah is Oft-Forgiving, Most Forbearing.

226. For those who swear not to approach their wives is a waiting period of four months, but if they go back, then indeed, Allah is Oft-Forgiving, Most Merciful.

227. And if they resolve on divorce - then indeed, Allah is All-Hearing, All-Knowing.

228. And the divorced women shall wait concerning themselves for three (monthly) periods. And it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands are more entitled to take them back in that period, if they wish for reconciliation. And they (wives) have rights similar to those (of husbands) over them

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ					
And give glad tidings		(will) meet Him .	that you	and know	And be conscious (of) Allah
الْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً					
an excuse		Allah's (name)	make	And (do) not	223 (to) the believers.
لَا يَبَإِنِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ					
between		and make peace	and be righteous	you do good,	that in your oaths
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾ لَا					
Not		224	All-Knowing.	(is) All-Hearing,	And Allah [the] people.
يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْبَانِكُمْ وَلَكِنْ					
[and] but		your oaths,	in	for (what is) unintentional	will Allah take you to task
يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ					
And Allah		your hearts.	(have) earned	for what	He takes you to task
غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ لِلَّذِينَ يُؤْلُونَ مِنْ					
from		swear (off)	For those who	225	Most Forbearing. (is) Oft-Forgiving,
نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ					
Allah		then indeed,	they return -	then if	months, four (is a) waiting (of) their wives
غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ					
(on) [the] divorce -		they resolve	And if	226	Most Merciful. (is) Oft-Forgiving,
فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾ وَالْمُطَلَّقَاتُ					
And the women who are divorced		227	All-Knowing.	(is) All-Hearing,	Allah then indeed,
يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ					
lawful		And (it is) not	monthly periods.	(for) three	concerning themselves shall wait
لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ					
they		if	their wombs,	in	Allah (has) created what they conceal that for them
يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبَعُولَتُهُنَّ أَحَقُّ					
(have) better right		And their husbands	[the] Last.	and the Day	in Allah believe
بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا					
(for) reconciliation.		they wish	if	that (period)	in to take them back
وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ					
(is) on them		(of) that which	(is the) like	And for them (wives)	

بِالْمَعْرُوفِ ۖ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ					
(is) a degree.	over them (wives)	and for the men	in a reasonable manner,		
وَاللَّهُ عَزِيزٌ حَكِيمٌ ۚ (٢٢٨) الطَّلَاقُ مَرَّتَيْنِ ۖ فَاَمْسَاكٌ					
Then to retain	(is) twice.	The divorce	228	All-Wise.	(is) All-Mighty, And Allah
بِمَعْرُوفٍ أَوْ تَسْرِيعٍ بِإِحْسَانٍ وَلَا يَحِلُّ					
lawful	And (it is) not	with kindness.	to release (her)	or	in a reasonable manner
لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا					
anything,	you have given them (wives)	whatever	you take (back)	that	for you
إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ					
But if	(the) limits of Allah.	they both (can) keep	that not	both fear	if except
خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ					
sin	then (there is) no	(the) limits of Allah	they both (can) keep	that not	you fear
عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ					
(are the) limits of Allah,	These	concerning it.	she ransoms	in what	on both of them
فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ					
then those -	(the) limits of Allah	transgresses	And whoever	transgress them.	so (do) not
هُمُ الظَّالِمُونَ (٢٢٩) فَإِنْ طَلَّقَهَا فَلَا					
then (she is) not	he divorces her,	Then if	229	(are) the wrongdoers.	they
تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۚ فَإِنْ					
Then if	other than him.	a spouse	she marries	until	after (that) for him lawful
طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ					
if	they return to each other	if	on them	sin	then no he divorces her
ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ					
And these	(the) limits of Allah.	they (will be able to) keep	that	they believe	
حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ (٢٣٠)					
230	who know.	to a people	He makes them clear	(are the) limits of Allah.	
وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ					
their (waiting) term,	and they reach	the women	you divorce	And when	
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا					
And (do) not	in a fair manner.	release them	or	in a fair manner	then retain them

in a reasonable manner, and men have a degree over them (wives). And Allah is All-Mighty, All-Wise.

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229. Divorce is twice. Then retain (her) in a reasonable manner or release (her) with kindness. And it is not lawful for you to take back (from your wives) whatever you have given them, except if both fear that they will not be able to keep the limits of Allah. But if you fear that they both will not keep the limits of Allah, then there is no sin on them if she ransoms herself concerning it. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - then those are the wrongdoers.

230. Then if he divorces her (the third time) then she is not lawful for him until she marries a spouse other than him. Then if he divorces her, then there is no sin on them if they return to each other (for marriage), if they believe that they will be able to keep the limits of Allah. And these are the limits of Allah, which He makes clear to a people who know.

231. And when you divorce women and they reach their term, then either retain them in a fair manner or release them in a fair manner. And do not

retain them to hurt them so that you transgress. And whoever does that, then indeed, he wrongs himself. And do not take the Verses of Allah in jest, and remember the Favors of Allah upon you and that He revealed to you of the Book and the wisdom by which He instructs you. And fear Allah and know that Allah is All-Knower of everything.

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232. And when you divorce women and they reach their waiting term, then do not hinder them from (re)marrying their husbands if they agree between themselves in a fair manner. This is an admonition for whoever among you believes in Allah and the Last Day; this is more virtuous and purer for you. And Allah knows and you do not know.

233. And the mothers shall suckle their children for two complete years, for those who wish to complete the suckling. And upon the father is their (mother's and child's) provision and their clothing in a fair manner. No person is burdened with more than his capacity. Neither shall a mother be made to suffer because of her child nor the father. And on the (father's) heirs is (a duty) like that. Then if they both desire weaning through

تُسَكُّوهُنَّ ضَرَارًا	لِتَعْتَدُوا	وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ
retain them	so that you transgress.	then indeed, that, does And whoever
ظَلَمَ نَفْسَهُ	وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا	
he wronged himself.	And (do) not take (the) Verses of Allah	(in) jest, (of)
وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ	وَمَا أُنْزِلَ عَلَيْكُمْ مِنْ	
and remember (the) Favors of Allah upon you	and what (is) revealed to you	of
الْكِتَابِ وَالْحِكْمَةِ	يُعْطُكُمْ بِهِ	وَاتَّقُوا اللَّهَ
the Book and [the] wisdom;	He instructs you with it.	And fear Allah
أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ	وَإِذَا طَلَّقْتُمْ	
All-Knower. thing of every Allah (is) that	you divorce And when 231	
النِّسَاءِ فَبَلَغْنَ أَجَلَهُنَّ	فَلَا تَعْصُوهُنَّ	
and they reached [the] women	hinder them then (do) not their (waiting) term,	
أَنْ يَتَرَكَنَّ أَزْوَاجَهُنَّ	إِذَا تَرَاضَوْا بَيْنَهُنَّ	
(from) marrying [that] between themselves they agree when their husbands		
بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ		
That in a fair manner. believes among you [is] whoever with it is admonished		
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ	أَزْكَى لَكُمْ	وَإِطَهَّرْ
and the Day in Allah and more purer. for you (is) more virtuous that [the] Last;		
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ	وَالْوَالِدَتُ يُرْضَعْنَ	
And Allah knows And you (do) not know. and you knows	shall suckle And the mothers 232	
أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ	لِمَنْ أَرَادَ أَنْ يُتِمَّ	
complete, (for) two years their children	complete to wishes for whoever complete,	
الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ	رِزْقُهُنَّ وَكِسْوَتُهُنَّ	
And upon the suckling. and their clothing (is) their provision (on) him the father		
بِالْمَعْرُوفِ لَا تُكْفَى نَفْسٌ إِلَّا وَسْعَهَا	لَا تُضَارَّ	
Not in a fair manner. made to suffer Not its capacity except any soul is burdened		
وَالِدَاتُ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ	بَوْلِدِهِ	وَعَلَى
(the) mother and not because of her child (the) father and on because of his child.		
الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا	عَنْ	
(is a duty) like that. Then if that. (is a duty) like the heirs	through weaning they both desire	

تَرَاضٍ	مِنْهُمَا	وَتَشَاوِرٍ	فَلَا جُنَاحَ عَلَيْهِمَا	
mutual consent	of both of them	and consultation,	blame then no	on both of them.
وَأِنْ أَرَادْتُمْ	أَنْ تَسْتَرْضِعُوا	أَوْلَادَكُمْ	فَلَا جُنَاحَ	
And if you want	to ask another women to suckle	your child	then (there is) no	blame
عَلَيْكُمْ إِذَا سَلَّمْتُمْ	مَا آتَيْتُمْ	بِالْمَعْرُوفِ	وَاتَّقُوا اللَّهَ	
when you pay	you give what	in a fair manner.	And fear Allah	on you,
وَأَعْلَمُوا أَنَّ اللَّهَ	بِمَا تَعْمَلُونَ	بَصِيرٌ	وَالَّذِينَ	
and know	of what Allah	(is) All-Seer.	And those who	233
يَتَوَفَّوْنَ مِنْكُمْ	وَيَذَرُونَ	أَزْوَاجًا	يَتَرَبَّصْنَ	بِأَنْفُسِهِنَّ
among you	and leave behind	wives,	(the widows)	should wait for themselves
أَرْبَعَةَ أَشْهُرٍ	وَعَشْرًا	فَإِذَا بَلَغْنَ	أَجَلَهُنَّ	
months	and ten (days).	Then when	they reach	their (specified) term,
فَلَا جُنَاحَ عَلَيْكُمْ	فِيهَا	فَعَلْنَ	فِي أَنْفُسِهِنَّ	
blame	upon you	for what	they do	concerning themselves
بِالْمَعْرُوفِ	وَاللَّهُ	بِمَا تَعْمَلُونَ	خَبِيرٌ	وَلَا
And Allah	of what	you do	(is) All-Aware.	234
جُنَاحَ عَلَيْكُمْ	فِيهَا	عَرَّضْتُمْ بِهِ	مِنْ خُطْبَةِ	النِّسَاءِ
upon you	in what	you hint	[to] the women	marriage proposal
أَوْ أَكْنَنْتُمْ	فِي أَنْفُسِكُمْ	عَلِمَ اللَّهُ	أَنَّكُمْ	سَتَذْكُرُوهُنَّ
or you conceal it	in yourselves.	Allah knows	that you	will mention them,
وَلَكِنْ لَا	تُؤَاعِدُوهُنَّ	سِرًّا	إِلَّا أَنْ تَقُولُوا	قَوْلًا
(do) not	promise them (widows)	secretly	a saying	you say
مَعْرُوفًا	وَلَا	تَعَزِّمُوا	عُقْدَةَ النِّكَاحِ	حَتَّى يَبْلُغَ
honorable.	And (do) not	resolve (on)	the marriage knot	reaches
الْكِتَابِ	أَجَلَهُ	وَأَعْلَمُوا	أَنَّ اللَّهَ	يَعْلَمُ مَا فِي
the prescribed term	And know	its end.	that Allah	(is) within
أَنْفُسِكُمْ	فَاحْذَرُوا	وَأَعْلَمُوا	أَنَّ اللَّهَ	غَفُورٌ
yourselves	so beware of Him.	And know	Allah	(is) Oft-Forgiving,
حَلِيمٌ	عَلَيْكُمْ	جُنَاحَ	إِنْ طَلَّقْتُمْ	
Most Forbearing.	(There is) no	blame	upon you	if you divorce

mutual consent and consultation, then there is no blame on both of them. And if you desire a wet-nurse for your child then there is no sin on you, when you pay what is due from you in a fair manner. And fear Allah and know that Allah is All-Seer of what you do.

234. And those of you who die and leave wives behind them, the widows should wait (as regards their remarriage) for four months and ten days. And when they complete their specified term, then there is no blame on you for what the widows do concerning themselves in a fair manner. And Allah is All-Aware of what you do.

235. And there is no blame on you if you hint concerning a marriage proposal to the women or conceal it in your hearts. Allah knows that you will mention them, but do not make a secret promise with them (widows) except that you speak an honorable saying. And do not resolve on the marriage knot until the prescribed term reaches its end. And know that Allah knows what is within your hearts, so beware of Him. And know that Allah is Oft-Forgiving, Most Forbearing.

236. There is no blame upon you if you divorce women

whom you have not touched nor specified for them an obligation (*Mahr*). And make provision for them - the wealthy according to his means and the poor according to his means - in a fair manner, a duty upon the good-doers.

237. And if you divorce them before you have touched them while already you have specified for them an obligation (dower), then give half of what you have specified, unless they (the women) forgo it or the one in whose hand is the marriage knot forgoes it. And if you forgo, it is nearer to righteousness. And do not forget the graciousness among you. Indeed, Allah is All-Seer of what you do.

238. Guard strictly the prayers, and (especially) the middle prayer, and stand up before Allah devoutly obedient.

239. And if you fear, then pray on foot or while riding. But when you are secure, then remember Allah, as **He** has taught that which you did not know.

240. And those who die among you and leave their wives behind, should make a will for their wives - provision for a year without

النِّسَاءَ	مَا	لَمْ تَمْسُوهُنَّ	أَوْ	تَقْرُضُوا	لَهُنَّ
[the] women	whom	you have not touched	nor	you specified	for them
فَرِيضَةً	وَمِمَّا مَتَّعُوهُنَّ	عَلَى	الْمُوسِرِ		
an obligation (dower).	And make provision for them -	upon	the wealthy		
قَدْرَهُ	وَعَلَى الْمُقْتِرِ	قَدْرَهُ	مَتَاعًا		
according to his means	and upon	the poor	a provision	according to his means -	
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ	وَإِنْ	طَلَّقْتُمُوهُنَّ			
in a fair manner,	a duty	upon	the good-doers.	236	And if
مِنْ قَبْلِ أَنْ	تَمْسُوهُنَّ	وَقَدْ	فَرَضْتُمْ	لَهُنَّ	
before	[that]	you (have) touched them	while already	you have specified	for them
فَرِيضَةً	فَرِصْفًا	مَا	فَرَضْتُمْ	إِلَّا أَنْ	
an obligation (dower),	then (give) half	(of) what	you have specified,	unless	[that]
يَعْفُونَ	أَوْ	يَعْفُوا	الَّذِي	بِيَدِهِ	عُقْدَةُ
they (women) forgo (it)	or	forgoes	the one	in whose hands	(is the) knot
النِّكَاحِ	وَأَنْ	تَعْفُوا	أَقْرَبُ	لِلتَّقْوَى	وَلَا
(of) the marriage.	And that	you forgo,	(is) nearer	to [the] righteousness.	And (do) not
تَسُوا	الْفَضْلَ	بَيْنَكُمْ	إِنَّ	اللَّهَ	بِمَا تَعْمَلُونَ
forget	the graciousness	among you.	Indeed,	of what	you do
بَصِيرٌ	حَفِظُوا	عَلَى الصَّلَاتِ	وَالصَّلَاةِ	الْوُسْطَى	
(is) All-Seer.	237	Guard strictly	[on]	the prayers,	and the prayer -
وَقُومُوا	لِلَّهِ	قَنَاتِينَ	فَإِنْ	خِفْتُمْ	
and stand up	for Allah	devoutly obedient.	238	And if	you fear
فَرِحَالًا	أَوْ رُكْبَانًا	فَإِذَا	أَمِنْتُمْ	فَاذْكُرُوا	اللَّهَ
or	then (pray) on foot	riding.	Then when	you are secure	then remember
كَمَا	عَلَّمَكُمْ	مَا	لَمْ تَكُونُوا	تَعْلَمُونَ	
as	He (has) taught you	what	you were not	knowing.	239
وَالَّذِينَ	يَتَوَفَّوْنَ	مِنْكُمْ	وَيَذَرُونَ	أَزْوَاجًا	
And those who	die	among you	and leave behind	(their) wives	
وَصِيَّةً	لِّأَزْوَاجِهِمْ	مَتَاعًا	إِلَى الْحَوْلِ	غَيْرَ	
(should make) a will	for their wives,	provision	for	the year	without

إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا							
what	in	upon you	blame	then no	they leave	But if	driving (them) out.
فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ							
(is) All-Mighty,	And Allah	honorably.	[of]	themselves	concerning	they do	
حَكِيمٌ ۚ وَلِلْمُطَلَّاتِ مَتَاءٌ بِأَلْمَعْرِوفِ ط							
in a fair manner -	(is) a provision	And for the divorced women,	240	All-Wise.			
حَقًّا عَلَى الْمُتَّقِينَ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ							
for you	Allah makes clear	Thus	241	the righteous.	upon	a duty	
آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ع							
[to]	Did you not see	242	use your intellect.	so that you may	His Verses		
الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ							
(in) fear	(were in) thousands	and they	their homes	from	went out	those who	
الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ط							
He restored them to life.	then	"Die;,"	Allah,	to them	Then said	(of) [the] death?	
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ							
[and] but	[the] mankind	for	(is) surely Possessor of bounty	Allah	Indeed,		
أَكْثَرِ النَّاسِ لَا يَشْكُرُونَ ۚ وَقَاتِلُوا فِي							
in	And fight	243	(are) not grateful.	(of) the people	most		
سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ							
244	All-Knowing.	(is) All-Hearing,	Allah	that	and know	(of) Allah,	(the) way
مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ							
so (that) He multiplies it	good,	a loan	(to) Allah -	will lend	(is) the one who	Who	
لَهُ أَضْعَافًا كَثِيرَةً ط وَاللَّهُ يَقْضِي وَيَبْصُطُ							
and grants abundance,	withholds	And Allah	manifolds	for him -			
وَالِيهِ تُرْجَعُونَ ۚ أَلَمْ تَرَ إِلَى الْبَلَاءِ مِنْ							
of	the chiefs	[towards]	Did you not see	245	you will be returned.	and to Him	
بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ							
of theirs,	to a Prophet	they said	when	Musa,	after	(of) Israel	(the) Children
أَبْعَثْ لَنَا مَلِكًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ قَالَ هَلْ							
"Would	He said,	(of) Allah?"	(the) way	in	we may fight	a king,	for us
أَبْعَثْ لَنَا مَلِكًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ قَالَ هَلْ							

driving (them) out. But if they leave (on their own) then there is no blame upon you concerning what they do with themselves honorably. And Allah is All-Mighty, All-Wise.

241. And for divorced women is a provision - a duty upon the righteous.

242. Thus Allah makes clear **His** Verses for you, so that you may use your intellect.

243. Are you not aware of those who left their homes in thousands fearing death? Then Allah said to them, "Die;" then **He** restored them to life. Indeed, Allah is full of bounty to mankind, but most of them are ungrateful.

244. And fight in the way of Allah, and know that Allah is All-Hearing, All-Knowing.

245. Who is the one who will lend to Allah a goodly loan (of noble deeds), so that **He** multiplies it for him manifolds? And Allah withholds and grants abundance, and to **Him** you will be returned.

246. Are you not aware of the chiefs of the Children of Israel after Musa when they said to their Prophet, "Appoint for us a king so that we may fight in the way of Allah?" He (the Prophet) said, "Would

you perhaps refrain from fighting if it was prescribed upon you?" They said, "Why should we not fight in the way of Allah, verily we have been driven out from our homes and our children?" So when fighting was prescribed upon them they turned away except a few among them. And Allah is All-Knowing of the wrongdoers.

247. And their Prophet said to them, "Indeed Allah has appointed for you Talut as king." They said, "How can he have kingship over us while we are more entitled to kingship than him, and he has not been given abundant wealth?" He (the Prophet) said, "Allah has chosen him over you and has increased him abundantly in knowledge and physique. And Allah gives His kingdom to whom He wills. And Allah is All-Encompassing, All-Knowing."

248. And their Prophet said to them,

عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا															
you fight?"		that not		[the] fighting,		upon you		prescribed		if		you perhaps -			
قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ															
while surely		(of) Allah		(the) way		in		we fight		that not		for us "And what		They said,	
أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا															
Yet, when		and our children?"				our homes		from		we have been driven out					
كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا															
except		they turned away,		the fighting		upon them		was prescribed							
قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ															
of the wrongdoers.		(is) All-Knowing		And Allah		among them.		a few							
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ															
"Indeed,		their Prophet,		to them		And said		246							
اللَّهُ قَدْ بَعَثَ لَكُمْ طَالُوتَ															
Talut		for you		raised		(has) surely		Allah							
مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ															
the kingship		for him		How can be		They said,		(as) a king."							
عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ															
than him,		to kingship		(are) more entitled		while we		over us,							
وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ															
[the] wealth?"		of		abundance		and he has not been given									
قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ															
over you		has chosen him		Allah		"Indeed,		He said,							
وَزَادَهُ بَسْطَةً فِي الْعِلْمِ															
[the] knowledge		in		abundantly		and increased him									
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ															
His kingdom		gives		And Allah		and [the] physique.									
مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ															
(is) All-Encompassing,		And Allah		He wills.		(to) whom									
عَلَيْهِمْ وَقَالَ لَهُمْ نَبِيُّهُمْ															
their Prophet,		to them		And said		247		All-Knowing."							

إِنَّ	آيَةً	مُلْكِهِ	أَنْ
"Indeed,	a sign	(of) his kingship	(is) that
يَأْتِيَكُمْ	التَّابُوتُ	فِيهِ	سَكِينَةٌ
will come to you	the ark,	in it	(is) tranquility
مِّنْ	رَّبِّكُمْ	وَبَقِيَّةٌ	مِّمَّا
from	your Lord,	and a remnant	of what
أَلْ	مُوسَىٰ	وَأَلْ	هَارُونَ
(by the) family	(of) Musa	and family	(of) Harun
الْبَلَاةُ	إِنَّ	فِي	ذَلِكَ
the Angels.	Indeed,	in	that
لَكُمْ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
for you	if	you are	believers."
فَلَمَّا	فَصَلَ	طَالُوتُ	بِالْجُنُودِ
Then when	set out	Talut	with the forces
قَالَ	إِنَّ	اللَّهُ	مُبْتَلِيكُمْ
he said,	"Indeed,	Allah	will test you
بِنَهَرٍ	فَمَنْ	شَرِبَ	مِنْهُ
with a river.	So whoever	drinks	from it
مِنِّي	وَمَنْ	لَّمْ	يَطْعَمْهُ
from me,	and whoever	(does) not	taste it
مِنِّي	إِلَّا	مَنْ	اعْتَزَّ
(is) from me	except	whoever	takes
بِيَدِهِ	فَشَرَبُوا	مِنْهُ	إِلَّا
(of) his hand."	Then they drank	from it	except
قَلِيلًا	مِّنْهُمْ	فَلَمَّا	جَاوَزَهُ هُوَ
a few	of them.	Then when	he crossed it
وَالَّذِينَ	أَمَنُوا	مَعَهُ	قَالُوا
and those who	believed	with him,	they said,
لَا	طَاقَةَ	لَنَا	بِجَالُوتَ
"No	strength	for us	against Jalut

"Indeed, a sign of his kingship is that the ark will come to you in which is tranquility from your Lord and a remnant left by the family of Musa and the family of Harun carried by the Angels. Indeed, in that is a sign for you if you are believers."

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249. Then when Talut set out with the forces, he said, "Indeed, Allah will test you with a river. So whoever drinks from it is not of me. And whoever does not taste it is indeed of me, except the one who takes in the hollow of his hand." Then they drank from it except a few of them. Then when Talut crossed it (the river) with those who believed with him, they said, "We have no strength today against Jalut

and his troops.” But those who were certain that they would meet Allah said, “How often by Allah’s permission has a small company overcome a large company. And Allah is with those who are patient.”

250. And when they went forth to (face) Jalut and his troops, they said, “Our Lord! Pour patience on us and make firm our feet and help us against the disbelieving people.”

251. So they defeated them by the permission of Allah and Dawood killed Jalut, and Allah gave him the kingdom and the wisdom and taught him that which He willed. And if Allah had not repelled some of the people by some others, the earth would have been corrupted, but Allah is Full of bounty to the worlds.

252. These are the Verses of Allah We recite to you in truth. And indeed, you are surely of the Messengers.

وَجُنُودَهُ قَالِ الَّذِينَ يَظُنُّونَ				
and his troops.” were certain those who Said				
أَنَّهُمْ مُّلاقُوا اللَّهَ كَمْ قَمِنَ				
that they (would) meet Allah, “How many of				
فِي قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ				
a small company overcame a large company by (the) permission				
اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ				
(of) Allah. And Allah (is) with the patient ones.”				
وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ ٢٤٩				
And when they went forth to (face) Jalut and his troops 249				
قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا				
they said, “Our Lord! Pour patience on us				
وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى				
and make firm our feet, and help us against				
الْقَوْمِ الْكَافِرِينَ ٢٥٠				
the disbelieving people.” 250				
اللَّهُ قَتَلَ دَاوُدَ جَالُوتَ وَآتَاهُ اللَّهُ				
(of) Allah, and killed Dawood Jalut, and Allah gave him				
الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مَا				
the kingdom and the wisdom and taught him that which				
يَشَاءُ وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ				
He willed. And if not Allah’s repelling [the] people - some of them				
بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ				
with others, certainly the earth (would have been) corrupted, [and] but Allah				
ذُو فَضْلٍ عَلَى الْعَالَمِينَ ٢٥١				
(is) Possessor of bounty to the worlds. These 251				
إِنَّا نَنْتَوِيهَا عَلَيْكَ بِالْحَقِّ				
(are the) Verses (of) Allah, We recite them to you in [the] truth.				
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ٢٥٢				
And indeed, you (are) surely of the Messengers. 252				

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ				
others.	over	some of them	We (have) preferred	These (are) the Messengers
مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ				
some of them	and He raised	Allah spoke,	(were those with) whom	Among them
دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ				
the clear proofs	(of) Maryam,	son	Isa,	And We gave (in) degrees.
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ				
Allah (had) willed	And if	[the] Holy.	with Spirit	and We supported him
مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا				
[what]	after	(came) after them,	those who	(would have) not fought each other
جَاءَتْهُمْ الْبَيِّنَاتِ وَلَكِنْ اخْتَلَفُوا فِيهِمْ مَنْ				
(are some) who	[so] of them	they differed,	[And] but	the clear proofs. came to them
أَمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ				
Allah (had) willed	And if	denied.	(are some) who	and of them believed
مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ				
He intends.	what	does	Allah	[and] but they (would have) not fought each other,
﴿٢٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ				
We (have) provided you,	of what	Spend	believe[d]!	who O you 253
مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ				
friendship	and no	in it	bargaining	no a Day comes that before
وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ اللَّهُ				
Allah -	254	(are) the wrongdoers.	they	And the deniers - intercession. and no
لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا				
Not	the Sustainer of all that exists.	the Ever-Living,	Him,	except God (there is) no
تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي				
(is) in	what(ever)	To Him (belongs)	sleep.	[and] not slumber overtakes Him
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ				
can intercede	(is) the one who	Who	the earth.	(is) in and what(ever) the heavens
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا				
and what	(is) before them	what	He knows	by His permission? except with Him

253. These Messengers! We preferred some over others. Among them were those with whom Allah spoke, and He raised some of them in degrees. And We gave Isa, son of Maryam, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those succeeding them would not have fought each other after clear proofs had come to them. But they differed, some of them believed and some denied. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

254. O you who believe! Spend out of what We have provided you, before a Day comes when there will be no bargaining, no friendship, and no intercession. And the deniers - they are the wrongdoers.

255. Allah - there is no God except Him, the Ever-Living, the Sustainer of all that exists. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and the earth. Who is the one who can intercede with Him except by His permission? He knows what lies before them and what

lies behind them. And they do not encompass anything of **His** knowledge except what **He** wills. **His** Throne extends over the heavens and the earth and the guarding of both of them does not tire **Him**. And **He** is the Most High, the Most Great.

256. There is no compulsion in religion. Surely, the right path has become distinct from the wrong. Then whoever disbelieves in false deities and believes in Allah, he has grasped a firm handhold, which will never break. And Allah is All-Hearing, All-Knowing.

257. Allah is the Protecting Guardian of those who believe. **He** brings them out of darkness into light. And those who disbelieve, their guardians are the evil ones, they bring them out of light into darkness. Those are the companions of the Fire and they will abide in it forever.

258. Are you not aware about the one who argued with Ibrahim about his Lord because Allah gave him the kingdom? When Ibrahim said, "My Lord is the **One Who** - grants life and causes death." He said, "I too give life and cause death." Ibrahim said, "Indeed, Allah brings up the sun

خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا							
except	His Knowledge	of	anything	they encompass	And not	(is)	behind them.
بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ وَلَا							
And not	and the earth.	(to)	the heavens	His Throne	Extends	He willed.	[of] what
يُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ							
the Most Great.	(is)	the Most High,	And He	(the)	guarding of both of them.	tires	Him
لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ							
has become distinct	Surely	the religion.	in	compulsion	(There is) no	255	
الرُّشْدَ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ							
in false deities	disbelieves	Then whoever	the wrong.	from	the right (path)		
وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ							
[the] firm,	the handhold -	he grasped	then surely	in Allah,	and believes		
لَا انْفِصَامَ لَهَا وَاللَّهُ سَيِّدُ الْعِلْمِ ۝٢٥٦							
Allah	256	All-Knowing.	(is)	All-Hearing,	And Allah	[for it].	(which will) not break
وَالَّذِينَ آمَنُوا يُخْرِجُهُم مِّن							
from	He brings them out	believe[d].	(of) those who	(is the)	Protecting Guardian		
الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِهِمُ							
their guardians	disbelieve(d)	And those who	[the] light.	towards	[the] darkness		
الطَّاغُوتِ يُخْرِجُونَهُم مِّن النُّورِ إِلَى الظُّلُمَاتِ							
[the] darkness.	towards	the light	from	they bring them out	(are)	the evil ones,	
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ							
will abide forever.	in it	they	(of) the Fire,	(are the)	companions	Those	
عَلَّمَ تَرَ إِلَى الذِّى حَاجَّ إِبْرَاهِيمَ فِي							
concerning	(with) Ibrahim	argued	the one who	[towards]	you see	Did not	257
رَبِّهِ أَنْ أَتَاهُ اللَّهُ الْمُلْكُ إِذْ قَالَ إِبْرَاهِيمُ رَبِّى							
"My Lord	Ibrahim said,	When	the kingdom?	Allah gave him	because	his Lord,	
الذِّى يُحْيِ وَيُمِيتُ قَالَ أَنَا أُحْيِ							
give life	"I	He said,	and causes death."	grants life	(is)	the One Who	
وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ							
the sun	brings up	Allah	"[Then] indeed	Ibrahim,	Said	and cause death."	

مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ	from the east, so you bring it up from the west." So the disbeliever became dumbfounded, and Allah does not guide the wrongdoing people.
الَّذِي كَفَرَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ	the one who disbelieved, and Allah (does) not guide the people
الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ	(who are) [the] wrongdoers. 258 Or like the one who passed by a township,
وَهُى خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيَى	(had) overturned and it (will) bring to life "How He said, its roofs. on (he) overturned and it
هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةَ	this (town) Allah after Allah this (town) (for) a hundred
عَامٍ ثُمَّ بَعَثَهُ ۚ قَالَ كَمْ لَبِثْتُ ۖ قَالَ	year(s), then He raised him. He said, "How long (have) you remained?" He said, "I remained for a day or part of a day."
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتُ	"Nay, He said, (of) a day." a part or (for) a day "I remained
مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ	year(s). one hundred (they did) not and your drink, your food at Then look
يَتَسَنَّهٖ ۚ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً	change with time, and look at and We will make you your donkey, at
لِلنَّاسِ ۚ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا	for the people. And look at the bones, how We raise them, then when (with) flesh." We cover them
ثُمَّ نَكْسُوهُمَا لَحْمًا ۖ فَلَمَّا تَبَيَّنَ لَهُ ۖ قَالَ	then he said, to him, became clear Then when (with) flesh." We cover them
أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾ وَإِذْ	"I know Allah that (is) on Allah every thing All-Powerful." 259 And when
قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ	Ibrahim, said "My Lord show me how You give life to the dead." You give life how show me
قَالَ أَوَلَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِنْ لِّيَطْمَئِنَّ قَلْبِي	He said, "Have not you believed?" He replied, "Yes, but (let me see it) so that my heart may be satisfied." He said, "Then take four birds and incline them towards you (i.e., tame them), then (after slaughtering them)
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ ۖ فَصُرْهُنَّ إِلَيْكَ ثُمَّ	He said "Then take four of the birds and incline them towards you, then (after slaughtering them)

259. Or like the one, who passed by a township, which had been overturned on its roofs. He said, "How will Allah bring this (town) to life after its death?" Then Allah caused him to die for one hundred years and then revived him. He asked, "How long have you remained?" He said, "I remained for a day or part of a day." He said, "Nay, you have remained for one hundred years. Look at your food and your drink, they have not rotted. And look at your donkey; and We will make you a sign for the people. And look at the bones, how We raise them and then We cover them with flesh." Then when it became clear to him, he said, "I know that Allah has power over everything."

260. And when Ibrahim said, "My Lord, show me how You give life to the dead." He said, "Have you not believed?" He replied, "Yes, but (let me see it) so that my heart may be satisfied." He said, "Then take four birds and incline them towards you (i.e., tame them), then (after slaughtering them)

put on each hill a portion of them, then call them, they will come (flying) to you in haste. And know that Allah is All-Mighty, All-Wise.

261. The example of those who spend their wealth in the way of Allah is like a grain (which) grows seven ears, in each ear are a hundred grains. And Allah gives manifold to whom He wills. And Allah is All-Encompassing, All-Knowing.

262. Those who spend their wealth in the way of Allah and do not follow up what they have spent with reminders of generosity or hurt - they will have their reward from their Lord and they will have no fear nor will they grieve.

263. A kind word and (seeking) forgiveness are better than a charity followed by hurting (the feelings of the needy). And Allah is All-Sufficient, All-Forbearing.

264. O you who believe! Do not make your charities worthless by reminders of your generosity and by hurting (the feelings of the needy), like the one who spends his wealth to be seen by people and does not believe in Allah and the Last Day. Then his example is like that of a smooth rock on which is dust, then heavy rain fell on it and left it

اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ	call them,	then	a portion of them;	hill	each	on	put
يَأْتِيَنَّكَ سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	All-Wise.	(is) All-Mighty,	Allah	that	And know	(in) haste.	they will come to you
﴿٢٦١﴾ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ	(the) way	in	their wealth	spend	(of) those who	Example	260
اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ	each	in	ears,	seven	which grows	a grain	(is) like (of) Allah,
سُنْبُلَةٍ مِّائَةً حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ	And Allah	He wills.	to whom	gives manifold	And Allah	grain(s).	hundred ear
وَاسِعٌ عَلَيْهِمُ ﴿٢٦٢﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي	in	their wealth	spend	Those who	261	All-Knowing.	(is) All-Encompassing,
سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا أَنْفَقُوا	they spend	what	they follow	not	then	(of) Allah	(the) way
مِمَّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ	their Lord,	(is) with	their reward	for them	hurt -	and not	(with) reminders of generosity
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٣﴾	262	will grieve.	they	and not	on them	fear	and (there will be) no
قَوْلٍ مَّعْرُوفٍ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ	a charity	than	(are) better	and (seeking) forgiveness	kind	A word	
يَتَّبِعَهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٤﴾ يَا أَيُّهَا	O you	263	All-Forbearing.	(is) All-Sufficient,	And Allah	(by) hurt.	followed [it]
الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالنِّسَنِ	with reminders (of it)	your charities	render in vain	(Do) not	believe[d]!	who	
وَالْأَذَىٰ كَالَّذِي يُفَقُّ مَالَهُ رِيَاءَ النَّاسِ	(by) the people,	(to) be seen	his wealth	spends	like the one who	or [the] hurt,	
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ	(is) like	Then his example	[the] Last.	and the Day	in Allah	believe	and (does) not
صَفْوَانٍ عَلَيْهِ ثَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ	then left it	heavy rain,	then fell on it	(is) dust,	upon it	(that of a) smooth rock	

صَلَدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا	they (have) earned.	of what	anything	on	they have control	Not	bare.
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٥﴾ وَمَثَلُ	And (the) example	264	[the] disbelieving.	the people	guide	(does) not	And Allah
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ	(of) Allah,	(the) pleasure	seeking	their wealth	spend	(of) those who	
وَتَشِيتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا	fell on it	on a height,	a garden	(is) like	their (inner) souls,	from	and certainty
وَأَيْلٌ فَاتَتْ أَكْلَهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا	fall (on) it	(does) not	Then if	double.	its harvest	so it yielded	heavy rain
وَأَيْلٌ فَطُلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾	265	(is) All-Seer.	you do	of what	And Allah	then a drizzle.	heavy rain,
أَيُّدُ أَحَدِكُمْ أَنَّ تَكُونَ لَهُ جَنَّةٌ مِّنْ تَخِيلِ	date-palms	of	a garden,	for him	it be	that	any of you
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ	of	in it	for him	the rivers,	underneath it	[from]	flowing
كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ	children	and [for] his	[the] old age	and strikes him	(of) [the] fruits,	all (kinds)	
ضَعْفَاءٌ فَاصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ	Thus	then it is burnt.	(is) fire	in it	whirlwind,	then falls on it	(are) weak
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾	266	ponder.	so that you may	(His) Signs	for you	Allah makes clear	
يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا كَسَبْتُمْ	you have earned	that	(the) good things	from	Spend	believe[d]!	who
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَسَّبُوا	aim (at)	And (do) not	the earth.	from	for you	We brought forth	and whatever
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ	[that]	except	take it	while you (would) not	you spend,	of it,	the bad
تُعْبِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَسِيدٌ	Praiseworthy.	(is) Self-Sufficient,	Allah	that	and know	[in it],	(with) close(d) eyes

bare. They have no control on anything of what they have earned. And Allah does not guide the disbelieving people.

265. And the example of those who spend their wealth seeking the pleasure of Allah and with certainty of their inner souls, is like a garden on a height, falls on it heavy rain, so it yields double harvest. And (even) if it does not receive a heavy rain, then a drizzle (is sufficient). And Allah is All-Seer of what you do.

266. Would any of you like to have a garden of date-palms and grapevines, underneath which rivers flow, and therein he has all kinds of fruits, while he is stricken with old age and has weak children, then it is struck with whirlwind containing fire and hence it is burnt? Thus Allah makes (His) Signs clear to you so that you may ponder.

267. O you who believe! Spend from the good things, which you have earned and whatever We brought forth for you from the earth. And do not aim at that which is bad to spend from it, while you would not take it except with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy.

268. Shaitaan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from **Him** and bounty. And Allah is All-Encompassing, All-Knowing.

269. He grants wisdom to whom **He** wills, and whoever is granted wisdom, then certainly he has been granted abundant good. And none remembers it except those of understanding.

270. And whatever you spend of your expenditures or whatever vows you make (to spend), then indeed Allah knows it. And for the wrongdoers there will be no helpers.

271. If you disclose your charity, it is good. But if you keep it secret and give it to the poor, then it is better for you. And **He** will remove your evil deeds. And Allah is All-Aware of what you do.

272. Not on you is their guidance, but Allah guides whom **He** wills. And whatever good you spend (on others) is for your own good, and do not spend except seeking the pleasure of Allah. And whatever good you spend - it will be repaid to you in full and you will not be wronged.

273. (Charity is) for the poor who are wrapped up in the way of Allah,

٢٦٧	الشَّيْطَانُ	يَعِدُّكُمْ	الْفَقْرَ	وَيَأْمُرُكُمْ	بِالْفَحْشَاءِ
267	The Shaitaan	promises you	[the] poverty	and orders you	to immorality,
	وَاللَّهُ	يَعِدُّكُمْ	مَغْفِرَةً	مِّنْهُ	وَفَضْلًا
	while Allah	promises you	forgiveness	from Him	and bounty.
	وَأَسِئَةً	عَلَيْهِمْ	يُؤْتِي	الْحِكْمَةَ	مَنْ
	(is) All-Encompassing,	All-Knowing.	268	He grants	[the] wisdom
	يَشَاءُ	وَمَنْ	يُؤْتِ	الْحِكْمَةَ	فَقَدْ
	He will,	and whoever	is granted	[the] wisdom,	then certainly
	خَيْرًا	كَثِيرًا	وَمَا	يَذْكُرُ	إِلَّا
	good	abundant.	And none	remembers	except
269	those of understanding.	except	remembers	And none	abundant.
	وَمَا	أَنْفَقْتُمْ	مِنْ	تَفَقَّةٍ	أَوْ
	And whatever	(out) of	you spend	(your) expenditures	or
	فَإِنَّ	اللَّهَ	يَعْلَمُهُ	وَمَا	لِلظَّالِمِينَ
	then indeed,	Allah	knows it,	and not	for the wrongdoers
270	helpers.	any	for the wrongdoers	and not	knows it,
	إِنْ	تُبَدُّوا	الصَّدَقَاتِ	فَنِعِمَّا	هِيَ
	If	you disclose	the charities	then good	it (is).
	وَتُؤْتَوْهَا	وَتُخْفَوُهَا	وَإِنْ	تُخْفَوُهَا	وَتُؤْتَوْهَا
	and give it	you keep it secret	But if	it (is).	then good
	الْفُقَرَاءَ	فَهُوَ	خَيْرٌ	لَّكُمْ	وَيُكَفِّرُ
	(to) the poor,	then it	(is) better	for you.	And He will remove
	سَيِّئَاتِكُمْ	وَاللَّهُ	بِمَا	تَعْمَلُونَ	خَيْرٌ
	your evil deeds.	And Allah	with what	you do	(is) All-Aware.
271	(is) All-Aware.	you do	with what	And Allah	your evil deeds.
	لَيْسَ	عَلَيْكَ	هُدَاهُمْ	وَلَكِنَّ	اللَّهَ
	Not	on you	(is) their guidance	[and] but	Allah
	يَهْدِي	مَنْ	وَمَا	تُنْفِقُوا	مِنْ
	whom	guides	Allah	[and] but	Allah
	يَشَاءُ	وَمَا	تُنْفِقُوا	مِنْ	خَيْرٍ
	He will,	And whatever	you spend	of	good
	تُنْفِقُونَ	إِلَّا	ابْتِغَاءَ	وَجْهِ	اللَّهِ
	you spend	except	seeking	(the) face of Allah.	And whatever
	خَيْرٌ	يُؤَفَّ	إِلَيْكُمْ	وَأَنْتُمْ	لَا
	good,	will be repaid in full	to you	and you	(will) not
272	be wronged.	(will) not	and you	to you	will be repaid in full
	لِلْفُقَرَاءِ	الَّذِينَ	أُحْصِرُوا	فِي	سَبِيلِ
	For the poor.	those who	are wrapped up	in	(the) way
	لَا	(of) Allah.	not		

يَسْتَطِيعُونَ	ضَرْبًا	فِي	الْأَرْضِ	يَحْسَبُهُمْ
they are able	(to) move about	in	the earth.	Think (about) them,
الْجَاهِلُ	أَغْنِيَاءَ	مِنْ	التَّعَفُّفِ	
the ignorant one,	(that they are) self-sufficient	(because) of	(their) restraint,	
تَعْرِفُهُمْ	بِسِيئِهِمْ	لَا يَسْأَلُونَ	النَّاسَ	إِحْفَافًا
you recognize them	by their mark.	They (do) not ask	the people	with importunity.
وَمَا	تُنْفِقُوا	مِنْ خَيْرٍ	فَإِنَّ اللَّهَ بِهِ	عَلِيمٌ
And whatever	you spend	of	good,	(is) All-Knower.
عَالَمِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	بِالْيَلِ	وَالنَّهَارِ سِرًّا
Those who	spend	their wealth	by night	and day
273				secretly
وَعَلَانِيَةً	فَلَهُمْ	أَجْرُهُمْ	عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ
and openly,	then for them	(is) their reward	with	their Lord,
عَلَيْهِمْ	وَلَا هُمْ	يَحْزَنُونَ	الَّذِينَ	يَأْكُلُونَ
on them	and not	they	will grieve.	Those who
274				consume
الرِّبَا	لَا يَقُومُونَ	إِلَّا كَمَا يَقُومُ	الَّذِي	يَتَخَبَّطُهُ
not	they can stand	except	like	stands
الشَّيْطَانُ	مِنَ الْمَسِّ	ذَلِكَ	بِأَنَّهُمْ	قَالُوا إِنَّمَا الْبَيْعُ
the Shaitaan	with	(his) touch.	That	(is) because they
مِثْلُ	الرِّبَا	وَأَحَلَّ اللَّهُ	الْبَيْعَ	وَحَرَّمَ
(is) like	[the] usury."	While Allah has permitted	[the] trade	but (has) forbidden
الرِّبَا	فَنَنْ	جَاءَهُ	مَوْعِظَةٌ	مِّن رَّبِّهِ
[the] usury.	Then whoever -	comes to him	(the) admonition	from
فَأَنْتَهَى	فَلَهُ	مَا سَلَفَ	وَأَمْرُهُ	إِلَى اللَّهِ
and he refrained,	then for him	what	(has) passed,	and his case
وَمَنْ	عَادَ	فَأُولَئِكَ	أَصْحَابُ	النَّارِ هُمْ فِيهَا
and whoever	repeated	then those	(are the) companions	(of) the Fire,
خُلِدُوا	يَبْحُثُ اللَّهُ	الرِّبَا	وَيَرْبِي	
will abide forever.	275	Allah destroys	the usury	and (gives) increase
الصَّدَقَاتِ	وَاللَّهُ	لَا يُحِبُّ	كُلَّ	كَفَّارٍ أَثِيمٍ
And Allah	(for) the charities.	(does) not	love	every
276				sinner.

they are unable to move about in the earth. An ignorant (person) would think that they are self-sufficient because of their restraint, but you can recognize them by their mark. They do not ask people with importunity. And whatever you spend of good, indeed Allah knows it.

٢٧٣ ع

274. Those who spend their wealth by night and by day, secretly and openly, they will have their reward with their Lord. And they will have no fear nor will they grieve.

٢٧٤ ع

275. Those who consume usury cannot stand (on the Day of Resurrection) except like the standing of a person whom Shaitaan has confounded by his touch. That is because they say, "Trade is only like usury." While Allah has permitted trade but has forbidden usury. Then whoever after receiving the admonition from His Lord refrains from it, then whatever has passed, his case is with Allah. And those who repeat - they are the companions of the Fire; they will abide in it forever.

٢٧٥ ع

276. Allah destroys usury and gives increase for charities. And Allah does not love any ungrateful sinner.

277. Indeed, those who believe and do good deeds and establish the prayer and give the *zakah*, they will have their reward from their Lord, and they will have no fear nor will they grieve.

278. O you who believe! Fear Allah and give up (what) remains (due to you) of usury, if you are believers.

279. And if you do not, then be informed of a war from Allah and His Messenger. And if you repent, then for you is your capital (amount) - do no wrong and you will not be wronged.

280. If the (debtor) is in difficulty, then grant him time until ease. And if you remit it as charity, it is better for you, if you only knew.

281. And fear the Day when you will be brought back to Allah. Then every soul will be repaid in full what it earned, and they will not be wronged.

282. O you who believe! When you contract a debt with one another for a fixed term, then write it. And let a scribe write it down with justice between you. And the scribe should not refuse to write as Allah has taught him. So let him write and let the one who has the obligation (i.e., debtor) dictate. And let him fear

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ	the prayer	and established	good deeds	and did	believe[d]	those who	Indeed,
وَاتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ	fear	and no	their Lord,	(is) with	their reward	for them -	the zakah
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا	believe[d]!	who	O you	277	will grieve.	they	and not
اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ	you are	if	[the] usury,	of	remained	what	and give up
مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ	Allah	from	of a war	then be informed	you do,	not	And if
وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا	(do) not	(is) your capital -	then for you	you repent	And if	and His Messenger.	
تُظْلَمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِنْ كَانَ	is	And if	279	you will be wronged.	and not	wrong	
دُؤُ عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا	you remit as charity	And if	ease.	until	then postponement	the (debtor) in difficulty,	
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا	a Day	And fear	280	know.	you	If	for you.
تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ	soul	every	(will be) repaid in full	Then	Allah.	to	[in it]
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾ يَا أَيُّهَا الَّذِينَ	who	O you	281	will not be wronged.	and they	it earned	what
آمَنُوا إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى	a fixed term	for	any debt	you contract with one another	When	believe[d]!	
فَاكْتُبُوا وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا	And not	in justice.	a scribe	between you	And let write	then write it.	
يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ	Allah (has) taught him.	as	he writes	that	a scribe	(should) refuse	
فَلْيَكْتُبَ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ	and let him fear	(is) the right	on whom	the one	and let dictate	So let him write	

اللَّهُ رَبَّهُ وَلَا يَبْخُسُ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي	Allah, his Lord; and do not diminish anything from it. And if the one on
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ	whom is the obligation is of limited understanding or weak or unable to
أَنْ يُبَيِّنَ لَهُ فليُبَيِّنْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا	dictate, then let his guardian dictate in justice. And call for
شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ	evidence two witnesses from among your men. And if two men are not
وَأَمْرَاتَيْنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ	(available), then a man and two women from those whom you agree as
إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ	witnesses - (so) if one of them errs then the other can remind her. And the
الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا	witnesses should not refuse when they are called upon. And do not be weary of writing it -
أَوْ كَبِيرًا إِلَى أَجَلٍ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ	small or large - for its term. That is more just in the sight of Allah, and more upright for
لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ	evidence and nearest in preventing doubt among you. However, if it is an immediate transaction
تِجَارَةً حَاضِرَةً تُدِيرُوهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا	which you conduct among yourselves, then there is no sin upon you if you do not write it.
تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا	And take witness when you make a commercial transaction. And let neither scribe nor
يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ	witness suffer harm, and if you do, then indeed it is sinful conduct on your part. And fear Allah.
فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ	And Allah teaches you (herewith). And Allah is All-Knower of everything.
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ	
وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ	

283. And if you are on a journey and you do not find a scribe, then take pledge in hand. And if one of you entrusts

بَعْضًا	فَلْيُؤَدِّ	الَّذِي	أُوْتِنَ	أَمَانَتَهُ	وَلْيَتَّقِ
(to) another	then let discharge	the one who	is entrusted	his trust.	And let him fear
اللَّهُ رَبُّهُ ^ط	وَلَا	تَكْتُمُوا	الشَّهَادَةَ ^ط	وَمَنْ	يَكْتُمُهَا
Allah, his Lord.	And (do) not	conceal	the evidence.	And whoever	conceals it,
فَإِنَّهُ	إِنَّهُ	قَلْبُهُ ^ط	وَاللَّهُ	بِمَا	تَعْمَلُونَ
then indeed he	(is) sinful -	his heart.	And Allah	of what	you do
					(is) All-Knower.

ع ٢٨٣ اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي							
(is) in	and whatever	the heavens	(is) in	whatever	To Allah (belongs)	283	
الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ							
you conceal it,	or	yourselves	(is) in	what	you disclose	And if	the earth.
يُحَاسِبُكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَاءُ							
He wills,	[to] whom	Then, He	will forgive	Allah.	for it	will call you to account	
وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ							
(is) All-Powerful.	thing	every	on	And Allah	He wills.	whom	and He will punish

﴿٢٨٥﴾ اٰمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهِ							
his Lord	from	to him	was revealed	in what	the Messenger	Believed	284
وَالْمُؤْمِنُوْنَ كُلُّ اٰمَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ							
and His Books,		and His Angels,		in Allah,	believed	All	and the believers.
وَرُسُلِهِ لَا نَفَرَقْ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهِ							
His Messengers.”	of	any	between	we make distinction	“Not	and His Messengers.	
وَقَالُوا سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ رَبَّنَا							
our Lord,	(Grant) us Your forgiveness		and we obeyed.		“We heard	And they said,	
وَالِيكَ الْمَصِيْرُ ﴿٢٨٥﴾ لَا يَكْلِفُ اللّٰهُ نَفْسًا اِلَّا							
except	any soul	burden Allah	(Does) not	285	(is) the return.”	and to You	

وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا							
"Our Lord!	it earned.	what	and against it	it earned,	what	for it	its capacity,
لَا تُوَاخِذُنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا							
And (do) not	Our Lord!	we err.	or	we forget	if	take us to task	(Do) not
تَحِبُّ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ							
those who	on	(which) You laid [it]	like that	a burden	upon us	lay	

مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحِثُّنَا مَا لَا طَاقَةَ						
(the) strength	not	what	lay on us	[And] (do) not	Our Lord!	(were) before us.
لَنَا بِهِ ^{وقفه} وَاعْفُ عَنَّا ^{وقفه} وَاعْفِرْ لَنَا ^{وقفه}						
[for] us	and forgive	[from] us,	And pardon	[of it] (to bear).	we have	
وَارْحَمْنَا ^{وقفه} أَنْتَ مَوْلَانَا فَاصْرُرْنَا						
so help us	our Protector,	You (are)	and have mercy on us.			
عَلَى الْقَوْمِ الْكَافِرِينَ ^{٢٨٦}						
286	[the] disbelievers.	the people -	against			

were before us. Our Lord! And burden us not with that which we have no strength to bear. And pardon us, and forgive us, and have mercy on us. **You** are our protector, so help us against the disbelieving people.